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Presented by  
S. M. Russell Sent to  
John Walker

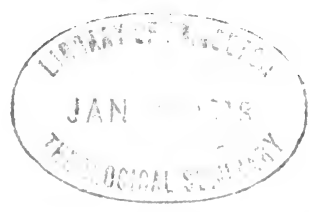
Still-Water

New York (State)

10<sup>th</sup> mo 22<sup>d</sup> 1819

Presented by John Walker  
to his Daughter Lucy Wing

10<sup>th</sup> mo 2<sup>d</sup> 1841



500

Division

1126

Section

1878



A  
JOURNAL

OF THE

LIFE, TRAVELS, and LABOURS

IN THE

WORK OF THE MINISTRY,

OF

JOHN GRIFFITH,

Late of CHELMSFORD in ESSEX, in GREAT BRITAIN,  
formerly of DARBY, in PENNSYLVANIA.

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A TESTIMONY from the MONTHLY-  
MEETING of WITHAM, in ESSEX,  
CONCERNING

JOHN GRIFFITH, dec.

**T**HE character of this our well beloved Friend being so generally known, we esteem it unnecessary to extend our Testimony concerning him, further than the time of his arrival and residence amongst us.

In the year 1747, being a member of the monthly-meeting of Darby, Chester-county, in Pennsylvania, he was concerned to visit the churches in Great-Britain and Ireland; during which engagement his mind was impressed with apprehension of duty to settle in this nation; the importance whereof was attended with earnest supplication to the Lord, that he might be rightly directed therein; and, after deliberate consideration, finding the expediency of his removal clearly confirmed, he returned to America, where, having settled his affairs, with the concurrence of his brethren, he removed to England; and entering into marriage-covenant with Frances Wyatt, of Chelmsford, became a member of this meeting; wherein, we trust, the fruits of his labour afford substantial evidence of able talents faithfully applied. Few were his companions zealously concerned for the restoration of good order, which rendered the task more  
us; yet in regard to the exercise of  
discipline,

discipline, compared with the state in which he found it, considerable regulation hath been effected.

His gift was eminently adapted to service: in ministry sound, powerful, and clear; in discipline, diligent and judicious; searching impartially into the causes whence the circulation of life was obstructed, which operative care, disturbing the false rest of lukewarm professors, hath, at times, excited their displeasure; yet being mercifully preserved from the spots of the world, and endued with authority to speak feelingly to the states of his hearers, in him that proverb was remarkably verified, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

In doubtful cases, he manifested an exemplary tenderness and forbearance, particularly respecting such as appeared presumptuous in launching into religious engagements above their qualification, being disposed to afford full opportunity for trial; observing, upon these occasions, it would be most acceptable, that deluded persons perceived their error by its effects: but when thoroughly convinced of unsoundness, he faithfully discharged the duty of an elder, in the application of plain-dealing, which, indeed, was his peculiar talent; yet so tempered with discretion, both in ministry and discipline, that we believe few have filled these important stations with more general approbation: nor were his amiable qualities confined

T H E

J O U R N A L

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J O H N G R I F F I T H.

**I**T hath been much upon my mind (especially of late) to write something by way of journal, of my life, travels, and experience in the gracious and merciful dealings of the Lord with me, through the course of my pilgrimage in this world; together with some remarks on the state of our society in my time, interspersed with divers observations relating to our conduct, in various stations of life, but chiefly in a religious sense; to remain, when my body is laid in the dust, a lasting memorial and testimony to the truth. And as the Lord shall be pleased to open my understanding, I may also afford profitable way-marks to some weary travellers, who are seeking a  
city

city that hath foundations, whose builder and maker is God.

I was born on the 21st day of the 5th month, 1713, in Radnorshire, South Wales; being favoured with parents who had the substance of religion in themselves, and were conscientiously concerned to train up their children in the fear of God. The names of my parents were John and Amy Griffith; my mother (as I remember) was educated in society with the people called Quakers, and a steady valuable friend she was; having at times, a few words, by way of testimony, tenderly to drop in religious meetings, which were acceptable to friends. My father, as I have heard him relate, was convinced of the blessed truth after he had arrived to man's estate, and found it a great cross to join in society with the despised Quakers; he being the only one of the family, which was pretty large, that joined in society with that people. But the Lord making hard things easy to him, he gave up, in earnest, to the heavenly discoveries, and, in process of time, had a dispensation of the gospel of peace and salvation committed to him; wherein he laboured, in the parts where he lived, with remarkable sincerity and uprightness; being indeed a truly living minister, and an heavenly-minded man, as I well remember, though I left him when I was young, and never saw him again. He

finished

finished his course in this world, on the 24th of the 2d month, in the year 1745; it is added in the register of the monthly-meeting to which he belonged, thus, viz. "He was a  
"minister many years, and left a good report  
"behind him among all sorts of people." He was a serviceable instrument in the Lord's hand against undue liberties, which were then creeping in; and was very deeply affected with the declining state of the church in those parts (many having removed to America) which since his decease are become almost a desolation.

Having thus paid a small tribute, which I thought due, to the memory of my worthy parents, I shall proceed to give an account of my self.

I was favoured with the heart-melting visitations of God's love, I think, when about seven or eight years old; and frequently experienced his name to be in the assemblies of his people as precious ointment poured forth; whereby my desires were greatly raised to attend meetings for divine worship. For although, like Samuel of old, I was as yet unacquainted with the voice of God, neither did I clearly understand from whence that precious consolation, which I felt, came; yet, I well remember something working powerfully in my tender weak mind, by way of opposition to that sweet heavenly enjoyment, in order to deprive me thereof, by presenting to my

view some transitory delight, and by filling my mind with vain unprofitable, and sometimes wicked and blasphemous thoughts, which were a very great affliction to me. Then he, who was a liar from the beginning, would suggest to my weak mind, that the only way to get over such uneasiness, was to give way to those thoughts, and to be utterly regardless of what passed through my mind. I found the flesh wanted ease, and, to save its self, willingly joined herein with the temptations of Satan, whereby I got a kind of present ease; but it was by such gratifications as tended to heap up wrath against the day of wrath, and the revelation of the righteous judgments of God. So that, notwithstanding the false ease contrived by my soul's enemy, I did, at times, very sensibly feel, as I grew up, this peace disturbed and broken by a sense of God's wrath, revealed from heaven against my unrighteousness; and great bitterness of spirit I was often in, when the chastening of the Lord was upon me for sin. I would, at such times, enter into covenant with the Lord, promising amendment; but as those promises were made much in my own will, they were soon broken, and that would increase the weight of my horror and distress: the Lord, in infinite mercy, being pleased to find me out, and to plead with me as in the valley of decision. In writing this, my mind is greatly moved with  
pity



pity and bowels of compassion towards inconsiderate youth; who for the sake of trifling vanities, slighting their own mercies, are subjected to distress of mind: and the case is still worse, when by repeated disobedience and rebellion against God's unmerited grace, they have almost stifled his divine witness in their own hearts, and go on with impunity; for an awakening time will come, soon or late, which must strike all such with horror and amazement. May it be in mercy!

My godly parents were very careful to prevent my falling into evil company; notwithstanding which, I frequently, without their knowledge, found such, and joined them in those vanities which are incident to youth; and perhaps was not a whit behind any of them therein: yet in the cool of the day, I was sharply reproved for the same; nay sometimes, in the very midst of my folly. But by this time I wanted to silence that pure witness against evil in my heart. Oh! I have often since, with deep reverence, thankfully admired the long-suffering of a gracious God, in that he did not cut me off, when I wilfully resisted the reproof of his instruction, which is the way to life, because I wanted my living in the vain pleasures of this perishing world.

When I was about the age of thirteen years, a friend who had lived some time in Pennsylvania, being in our parts, and frequently

quently at our house, gave a very pleasing account of that country. I having two uncles and one aunt there, some of whom had before written to encourage our going over thither, my inclination grew very strong to go; though my parents, especially my father, was at first very much against it. But I was as one immoveably bent for going; which when my parents saw, and that an elder brother inclined to go with me, they at length consented thereunto, and procured a certificate of our being in unity with Friends. There being a family of Friends, out of the compass of our monthly meeting, also going over in the same ship, we were delivered under their care, and in the year 1726, we embarked at Milford-Haven, on board the Constantine galley of Bristol, Edward Foy master. We had a passage of about eight weeks from land to land. We were about eighty or ninety passengers, generally healthy, amongst whom three children were born whilst on board, and none removed by death. My uncle, John Morgan, who lived about 12 miles from the city of Philadelphia, hearing of our arrival, came on board, and conducted us to his own house, where I continued for some time, my brother, being a weaver, settled at my aunt Mary Pennel's, following his trade.

Removing from under my parents watchful care over me, for my good, furnished me with great opportunity to gratify a vain  
mind

mind, in the foolish amusements of a transitory world, towards which I had but too great an inclination. But I have this to say, in order that parents may be encouraged to exert their godly endeavours for the preservation of their children, that I do stedfastly believe, the religious care of my parents over me in my youth, impressed so great an awe upon my mind, that, through the blessing of Divine Providence, it was a great means of my preservation from gross enormities; though I had great opportunity of being plunged thereinto, after I left them. I hope ever to retain a grateful and thankful remembrance of those gracious preservations, when I consider, how narrowly I have escaped those rocks, upon which many have been shipwrecked and ruined.

I was sometimes visited, and in degree awakened to a sense of my undone condition without a Saviour, after my arrival in America, though not so frequently as when I was younger. As I had often, oh very often! knowingly withstood it, my taste for worldly pleasures being now grown stronger, I was very unwilling to give up to the call of Christ. I could plead abundance of excuses, concluding among other things, that I was but young, and might live a great many years; that if I did take my swing a few years, I might become religious sooner than many others had done,  
who

who were brave men in their day. I would, however, to make myself the more easy for that time, fully determine to be a very religious good man, at one time or other; but it must not be yet. Thus, through the gross darkness which had covered my mind, I who had no certainty of seeing the light of one day more, was prevailed upon, by the subtilty of Satan, to run the dreadful hazard of a future repentance and amendment of life, and so became worse and more hardened in evil, though still preserved out of gross pollutions, or what are commonly so esteemed; I was afraid to tell a lie, except to embellish, or set off a pleasant or merry tale or story; apprehending it no great crime to tell a lie in jest. I never remember to have sworn an oath, or uttered a curse in my life. Nor was I ever prevailed upon, in my customary conversation, to depart from the rules of my education, respecting the plain language, thee and thou to one, and you to more than one; all this time preserving a pretty fair character amongst men, as none could charge me with any thing accounted scandalous. I retained much love and regard for those I thought truly religious; especially weighty substantial ministers of the everlasting gospel; and I believe had a better sense of their spirits and labours, than some of my companions had, and therefore was afraid to despise or speak contemptibly

bly of such, as some of my associates did. In this carnal degenerate state, I did commonly, in a customary way, attend first-day meetings, and mostly had the liberty of going on other days of the week, when any ministers from distant parts came to visit Abington meeting, to which I belonged: but alas! it was to little or no good purpose, as the labour bestowed upon me, by ministry or otherwise, was like water spilt upon a stone, that soon runs off again without any entrance; I being indeed for some time, like the heath in the desert, not knowing when good came: and if at any time, the seed of God's kingdom fell upon my heart, which was like the high-way ground, it was soon taken away, and I presently lost the favour thereof.

When I had arrived to upwards of nineteen years of age, I was, through infinite mercy never to be forgotten, visited in an extraordinary manner; concerning which, as it was the happy means of turning my mind, in a good degree, from the perishing vanities of an uncertain world, to the God of all sure mercies, I intend to be somewhat particular. One evening, being with divers of my companions in vanity, and under no restraint, as the heads of the family were not at home, we carried our frothy vain conversation, and foolish rude actions, to a higher degree of wicked madness, than I ever was guilty of before, in  
which

which I suppose I was as a ringleader. On this account, I felt some sharp lashes of conscience as I went to bed that night; and a thoughtfulness took hold of my mind, that we had not a being in this world for such a purpose, or to spend our time as above mentioned, of which I gave some hint to my bed-fellow; yet this conviction did not sink so deep, but that I pretty soon got to sleep. I had not slept long, before a messenger alarmed me with an account, that one of my jolly companions, who was then in the house, and who, I think, had been the best of us, was dying, desiring me to go immediately to him, which, I did. I was exceedingly struck with horror of mind, at the thoughts of the manner in which we had spent the evening before, and the sudden stroke that followed upon this poor man. But when I came to his bedside, and saw the dreadful agony he was in, my horror was increased beyond all expression; as none of us expected he could live many hours. For my part, I was so deeply plunged into anxiety of mind, that it seemed as if the pains and terrors of hell had laid hold of me already; and I was then in full expectation there was no deliverance for me therefrom; but that I should die, with the weight of that distress which was upon me, before morning. This happened on a seventh-day night, and though the young man in time recovered, yet he was

not

not fit to be left next day, which hindered me from going to meeting, to which I was exceedingly desirous to have gone; for by this time I was pretty thoroughly awakened to a sense of duty; and it being a week before the like opportunity presented to me again, it seemed the longest week I had ever known. Oh, how did I long to present myself before the Lord in the assemblies of his people! that I might pour forth my inward cries before him, in a state of sincere repentance, and deep contrition of soul; which, through the effectual operation of his power in my heart, I was then in a condition to do. Now I clearly saw, that repentance is the gift of God, and that his love, wherewith he hath loved us in Christ Jesus our Lord, leads sinners thereinto. The fleshly will being, for the present, overcome and silenced, there was a giving up, with all readiness of mind, to the Lord's requirings. There was not any thing then too near to part with for the real and substantial enjoyment of the beloved of my soul; for I was brought in degree to experience, that he came "for judgment into this world, that they which see not might see; and that they which see might be made blind. I could no longer look upon my former delights with any satisfaction, but instead thereof, had a glorious view of the beautiful situation of mount Sion, and my face was turned thitherward, and for the joy which

was set before me, I was made willing to endure “the cross of Christ, and to despise the “shame;” and though I became a wonder and a gazing stock to my former companions, I did not much regard it, knowing I had just cause so to be. My great change struck them with some awe, for I observed they had not the boldness to mock or deride me before my face.

The young man, who was an instrument in the divine hand for my awakening, and his brother, were both greatly reached and deeply affected, for the present, by the above-mentioned wonderful visitation, and there was a very visible change in them for a time; but, like the seed that fell on the stony ground, they withered away, and did not become fruitful to God.

I greatly rejoiced when first day came, that I might go to meeting; which proved to me indeed a memorable one, there being two public friends, strangers, sent thither, as I thought, on my account; for most of what they had to deliver, appeared to me applicable to my state. Now did I, in some degree, experience the substance of what was intended, by the “baptism of water “unto repentance; the washing of water by “the word; and being born of water and the “spirit.” All which would be fully seen, and clearly understood, by the professors of Christianity, were they rightly acquainted with the “gospel of Christ; which is the power of God  
“unto



“unto salvation.” This power, inwardly revealed, is alone able to work that change in them, without which, our Lord saith none shall so much as see the kingdom of God. But alas! being carnal in their minds, a spiritual religion doth not suit them; for, as saith the scripture, “the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discern-  
“ed.” Hence it is, that the professors of the Christian name, retain signs and shadows, whilst the substance is neglected; pleading for the continuance of types, when the antitype is but little regarded: where this latter is experienced, all shadows and types vanish and come to an end; as did the legal types, when Christ, the antitype, came, and introduced his dispensation, which is altogether of a spiritual nature. And, what is yet more wonderful, and an evidence of great ignorance, is, to find those happy and blessed effects, which are only produced by the baptism of Christ with the Holy Ghost, attributed or annexed to the ceremonies of sprinkling a little water by a priest in a child’s face: for, when that is done, the priest prays, ‘that old Adam in the child may be buried; that the new man may be raised up in him; that all carnal affection may die in him; and that all things belonging to the spirit may live and grow in him.’ Then he prays, that the element of water may be sanctified

sanctified to the washing away sin. The child is then said to be received into the congregation of Christ's flock, and signed with the sign of the cross: when this is done, they acknowledge the child to be regenerate, and grafted into the body of Christ's church, and return thanks to God, in that he hath been pleased to regenerate that infant with his Holy Spirit, and to receive him for his own by adoption. Concerning a child sprinkled, they say, 'who being born in original sin, and the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life.' They say, by baptism, viz. sprinkling infants, that they have put on Christ, and that they are made children of God and of the light. They hold children baptized, dying before they commit actual sin, are undoubtedly saved; which seemeth to imply, others are not. Being now weary of reciting these palpable errors, I shall proceed with the account of my own progress, in the real experience of this great work of regeneration, or the new birth, which, I well know, is not obtained at so easy a rate as above-mentioned.

This administration of water by the word continued in a remarkable manner upon me; for about three months, in which I found great satisfaction, as it was accompanied with an heavenly sweetness, like healing  
balsam

balsam upon my wounded spirit; my heart being melted before the Lord, as wax is melted before the fire. Great was my delight in reading the holy scriptures, and other good books; being favoured, at that time, to receive much comfort and improvement thereby. But this easy melting dispensation, was to give way to a more powerful one, that the floor might be thoroughly purged, even the baptism with the Holy Ghost and fire: for the former dispensation of the Lord to my soul seemed much to resemble John's baptism with water unto repentance, as being the real thing signified thereby, in order to prepare the way of the Lord.

Under this dispensation I was for a time exceedingly distressed, in a sense of the great alteration I found in the state of my mind; attributing it to some cause given by me, that I was thus, as I thought, forsaken. All the former tenderness was gone, and I was as the parched ground. My agonies were so great, that when it was day I wished for night; and when it was night I wished for day. In meetings for worship, where I had enjoyed most satisfaction, I now was under the greatest weight of pain and distress, even to that degree, at times, that I could scarcely forbear crying aloud for mere agony. When meeting was over, I would sometimes walk a considerable way into the woods, that unheard by any mortal,

tal, I might, in mournful accents, give vent to my greatly distressed soul. In this doleful state of mind, the grand adversary was permitted to pour forth floods of temptations. I was almost constantly beset with evil thoughts, which exceedingly grieved me; for though I was in such a dark distressed condition, my mind was, by this time, too much enlightened to allow of, or join with, wicked and corrupt thoughts: yet I often judged myself, and I believe at times not without cause, being apprehensive, I was not earnest enough in resisting those evil thoughts and temptations. But, oh! I was exceeding weak in those days; and I am persuaded the Lord, in gracious condescension, looked mercifully at the sincerity of my intention, not marking all my failings, or I could not have stood before him in any degree of acceptance. Very great were my temptations, and deep my distress of mind for about a year; in which time I was but as a little child in understanding the way and work of God upon me, for my redemption. Yet, he who will not break the bruised reed, nor quench the smoking flax, until he sends forth judgment unto victory, by his invisible power, bore up my head above the raging waves of temptation, so that the enemy found he could not overwhelm me therewith: the Lord teaching my hands to war, and my fingers to fight under his banner, through

through whose blessing and assistance, I found some degree of victory over the beast, viz. that part which hath its life in fleshly gratifications. Then began the false prophet to work with signs and lying wonders, in order to deceive my weak and unskilful understanding; as it is written, 'Satan is transformed into an angel of light:' so I found him, at least in appearance. He that goes about seeking whom he may devour, perceiving I was too much enlightened from above, to be easily drawn into sensuality, craftily attempted my destruction another way, viz. by setting himself up, undiscovered then by me, for a guide in the way of mortification, which I was then resolved, through divine assistance, to walk carefully in, by denying myself in all things which appeared inconsistent with the divine will. This subtil transformer, taking advantage of the ardency of my mind to press forward in this necessary concern, suggested that my work would be much easier in obtaining a complete victory over evil, were I to refrain for a time from some of the necessaries of life, particularly from eating, and taking my natural rest in sleep, except just as much as would preserve life; and that I must constantly keep my hands employed in business, as idleness is the nursery of vice; neither was he wanting to bring scripture, and passages out of other religious books, to confirm these requirings.

quirings. I then really believed it was the voice of Christ in my mind commanding these things, and therefore endeavoured to be faithful therein, till my natural strength abated, and I found my body grew much weaker thereby. Greatly distressed I was, when at any time I fell short of what I apprehended to be my duty in these respects, he that required this service being a hard master; though he had power to deceive, yet he could not give me faith that I should overcome. My views in those days were indeed very discouraging, my poor afflicted soul being almost sunk into despair. My friends took notice that I was in uncommon distress. The family in which I then lived, as they could not be altogether ignorant, though I concealed it as much as I could, of my wandering about in the fields, &c. at nights, and much refraining from food (my deep distress being also very legibly imprinted on my countenance) feared, as I afterwards understood, lest I should be tempted to lay violent hands on myself. I was forbid in myself to tell my condition to any, as that would be seeking relief from without; a very improper and unworthy thing.

Notwithstanding which, the God of all grace, who permitted this uncommon affliction to fall upon me for a trial, and not for my destruction, was pleased, in wonderful kindness, to move upon the heart of a minister

minister belonging to our meeting, to visit me, and to open a way for my deliverance. He strictly inquired concerning my inward condition, informing me that friends were much concerned about me, as it was very obvious I was under some uncommon temptation. I was at first very unwilling to open my state to him, however he at length prevailed, and took the opportunity to shew me that I was under a gross delusion of Satan. Being thus, through the Lord's mercy, delivered from the wicked design of mine enemy, which undoubtedly was to destroy both soul and body, I had, in reverent thankfulness, to rejoice in his salvation. I then clearly saw, that Satan in his religious appearance, was also carefully to be guarded against; as nothing in religion can be acceptable to God, but the genuine product of his unerring spirit, distinctly heard and understood by the ear of the soul, and the renewed understanding. "My sheep," said Christ, "hear my voice;" which I now began to experience fulfilled; blessed be the Lord for ever! I had many precious openings into the divine mysteries about this time; and when I read the holy scriptures, they were opened to my understanding, far beyond whatever they had been before, so that I had very great comfort; my hope being revived, and my faith much strengthened, by those things that were written aforetime. I am well assured, by certain experience,

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that

that the mysteries couched in those holy writings, cannot be profitably understood, but by the same spirit which inspired the penmen of them: therefore it is vain presumption, for fallen and unregenerate man, by his earthly wisdom and human learning, to attempt the unfolding heavenly mysteries. The lip of truth hath signified, they are hid from the wise and prudent of this world, and revealed unto the humble dependent babes and sucklings; those who sensibly experience their sufficiency for every good word and work, to proceed immediately from God alone; and that Christ 'is made unto them, 'wisdom and righteousness, sanctification and 'redemption.' The want of this inward living sense, hath been the cause of, and hath opened the way for, that great apostasy, darkness, and error, which have overspread Christendom, so called. There is no way for its recovery, but by humbly submitting to Christ inwardly revealed, and learning the nature of true religion of him, the great author thereof: for I am well assured, that forward active and inventing self must be denied, abased, and laid in the dust for ever, and the Lord alone exalted in our hearts, before we can come up in the several duties of religion, with divine approbation. This I saw, in the divine light which began to shine out of my darkness, and separated me therefrom, was the greater light which was to rule the day of  
God's



God's salvation, and that all the saved of the Lord must carefully walk in this light, wherein there is no occasion of stumbling. I also saw, that when it pleased the Lord in wisdom, for a trial of my faith and patience, to withdraw this holy light, and there was a sitting in darkness, and as in the region of the shadow of death for a time, so that I had no distinct knowledge therefrom what to do; that it was my indispensable duty to stand still, and wait for my sure unerring guide; if at those times, self would arise and be uneasy, it must be brought to the cross, there to be slain. By such experience, I found I was nothing, and that God was all things necessary for soul and body; that if I was brought into a state of perfect reconciliation with him, I must know all things made new.

About this time I had a distant view of being called into the work of the ministry; my mind being at times wonderfully overshadowed with the universal love of God, in the glorious gospel of his Son, to mankind, to that degree that I thought I could, in the strength thereof, give up to spend and to be spent, for the gathering of souls to him, the great Shepherd of Israel; and that I could lift up my voice like a trumpet, to awaken the inhabitants of the earth: but I found all this was only by way of preparation for this important work, and that I had not yet received a commission to engage therein.

therein. A fear was upon my mind, and care, lest I should presume to enter upon this solemn undertaking without a right call; it appearing to me exceeding dangerous to speak in the name of the Lord, without a clear evidence in the mind, that he required it of me; which I then fully believed he would in his own time, which was to be waited for. From this time, until I was really called into the work, I frequently had, but especially in religious meetings, openings of scripture-passages, with lively operations of the divine power in my mind; and sometimes with so much energy, that I have been almost ready to offer what I had upon my mind, to others. But as, through an holy awe which dwelt upon my heart, I endeavoured to try my offering in the unerring balance of the sanctuary, I found it was too light to be offered, and was thankful to the Lord for his merciful preservation, in that I had been enabled to avoid offering the sacrifice of fools. But when the time really came that it was divinely required of me, the evidence was so indisputably clear, that there was not the least room to doubt; yet, through fear and human frailty, I put it off, and did not give way thereunto. But oh! how was I condemned in myself! The divine sweetness which had covered my mind in the meeting was withdrawn, and I left in a very poor disconsolate state, wherein I was  
ready

ready to beg forgiveness, and to covenant with the Lord, that if he would be pleased to favour me again in like manner, I would give up to his requiring. At the next first-day meeting, the heavenly power overshadowed me in a wonderful manner, in which it was required of me to kneel down in supplication to the Lord in a few words: I gave way thereunto, in the dread of his power, with fear and trembling. After which, oh, how my soul was filled with peace and joy in the Holy Ghost! I could then sing, and make sweet melody in my heart to the Lord. As I remember, I was twenty-one years of age, the very day I first entered into this great and awful work of the ministry; which was the 21st of the 5th month, old stile, 1734.

I have found my mind engaged to be somewhat particular concerning the manner of my entering into the work of the ministry, to stand by way of caution and proper encouragement to others, who may peruse the same; having in the course of my observation had cause to fear, some have taken the work of preparation, as before hinted, for the thing itself; and so have proceeded very far, to their own great wounding, and the hurt of others, in bringing forth untimely fruit, which is exceedingly dangerous, and carefully to be avoided. Nothing is a sufficient guard to preserve therefrom, but the single eye, through  
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the divine blessing, awfully considering what a great thing it is for dust and ashes to speak as the apostle Peter directs, viz. “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth.” The author to the Hebrews saith, that “no man taketh this honour to himself, but he that is called of God, as was Aaron.” So that whatever some may pretend to, and intrude themselves into, unless they are really called of God, they will have no share in that honour that cometh from God only.

The church of Christ hath not been without its trouble from false ministers, neither in the primitive times, nor in ours. That excellent gospel liberty of all who feel themselves inspired thereunto, whether male or female, speaking or prophesying one by one, hath been, and still is, abused by false pretenders to divine inspiration; yet the liberty ought to be preserved inviolable, and other means found out to remedy this great inconveniency; which would not be difficult, were the members in a general way spiritually minded, rightly favouring the things that be of God. Forward and un-sanctified appearances, by way of ministry, would then be easily awed and suppressed,  
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so as not to disturb the peace of the church. The case has been otherwise, as I have observed in some places; but little minded, if the words and doctrine were sound, and nothing to blame in the conversation. Here the main thing, which is the powerful demonstration of the holy spirit, is little regarded: and if a few are deeply pained at heart with such lifeless ministry, they find it exceeding difficult to lay hands thereon, for want of more strength; especially when they perceive what strength there is against them: for formal professors love to have it so, rather than to sit in silence. And I have observed such pretenders all mouth or tongue, and no ears to receive instruction; fond of teaching others, but very unteachable themselves. I pray God to quicken his people, and raise the society into a more lively sense of that blessed arm of power which gathered us to be a people; or, I fear, the great evil above hinted at will prove a very growing one: profession without possession, being the proper element for such a ministry to grow and flourish in. I am not quite free to omit a remark on this head, as I am fully persuaded the living members of the church of Christ, groan under a painful sense of this sorrowful token of a declined society. May the Lord of sabbath hear their cries, and regard the anguish of their souls in secret, so as to work by his invisible power for

for his own name's sake, and their enlargement, by turning his hand again upon our Sion, to purge away her dross, and to take away her tin and reprobate silver; that her judges may be restored as at the first, and her counsellors as at the beginning; that many, having their feet shod with the preparation of the gospel of peace, may yet appear beautiful upon the mountains! So be it, faith my soul!

I have given some hints how it was with me, by way of preparative for the great and important work of the ministry, and the danger of my being misled; even at sometimes when I had right openings, and felt the sweet efficacious virtue of the love of God, through Jesus Christ, to mankind: which, doubtless, is the sensible experience and enjoyment, at times, of every faithful follower of Christ, who never was called to the work of the ministry. I was in those days apprehensive of some danger of being led out at that door; but I have since more fully and perfectly seen the danger of this and other by-paths, which would have led me to give that away to others, which I was to live upon myself; and out of the humble dependant state, in which only there is safety, to have a will and way of my own, that I might be furnished and enriched with much treasure. But sincerity of heart, and my endeavours to preserve the single eye, through the watchful care of  
Divine

Divine Providence over me, brought the day of the Lord upon it all: so that I came clearly to see, and experimentally to know, my sufficiency was of God; that there must be a steady dependance on the Lord, to be immediately fitted and supplied, every time I was to engage in this solemn service. I ardently desire, that all who have the least apprehension of being called into the work of the ministry, may dwell in an holy dread of the divine presence, and know their own wills wholly subjected to the divine will, waiting for a distinct and clear certainty of the Lord's requireing, not only in entering upon it at first, but also at all other times. And as self comes to be laid in the dust for ever, they will receive undeniable evidence, in their own minds, of the certainty of their mission; and they will not be without a testimony thereof, from the witness for God in the consciences of mankind, amongst whom they are sent to minister. They will be a savour of life to the living in the truth, and of death to those who are in a state of death. Let it ever be remembered, that nothing of, or belonging to, man, can possibly add any lustre or dignity to so divine a gift. Neither will the best and most curiously adapted words or doctrine, ever so truly and consistently delivered, be any more than as sounding brass, as a tinkling cymbal, without the power, light, and demonstration of the spirit of

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Christ. There is no occasion at all, for those who regard his power as the substance of their ministry, to be any wise solicitous about words; as the lowest and most simple are really beautiful, when fitly spoken under that holy influence.

Having thus entered upon the solemn and awful service of the ministry, I gave up for the most part, as I found the requirings of truth, through the divine power and efficacy thereof, moving upon my heart, and subjecting my will, to utter a few words in a broken manner, with fear and trembling; the Lord being exceeding merciful to me, as a tender father, taking me by the hand, and making me willing by his mighty power, to be counted a fool for his sake and the gospel's.

The meeting I then belonged to was large, and a valuable weighty body of friends therein; who, as far as I could observe by their carriage, did own and approve of my weak and low appearance in this service: yet they used Christian prudence, not to lay hands suddenly, but gave me full opportunity to make proof of my ministry, and to feel my feet therein.

About this time, a fine spring of ministry was opened within the compass of our Yearly-Meeting; there having, by account, about one hundred opened their mouths in publick testimony, in little more than a year; divers of whom became powerful able ministers,



ministers, and some of them withered away like unripe fruit. About ten appeared within that time, in the particular meeting of Abington, to which I belonged.

As I was enabled to wait on my ministry, I experienced a considerable growth and enlargement; and, in a faithful discharge of duty therein, great peace and heavenly consolation, like a pleasant refreshing stream, flowed into my soul. I also found, that it was a means of engaging the minds of friends, in a sweet and comfortable nearness of unity with me, which I had never before so largely and livingly felt. Many young well-minded people, and some others of little experience, seemed to admire my gift, and would sometimes speak highly of it, which they did not always forbear in my hearing. But oh how dangerous this is, if delighted in by ministers! It may be justly compared to poison, which will soon destroy the pure innocent life. My judgment was against it; yet I found something in me, that seemed to have no aversion thereunto, but rather inclined to hearken to it, yet not with full approbation. The same thing in me would want to know, what such and such, who were in most esteem for experience and wisdom, thought of me. I sometimes imagined such looked shy upon me, which would much cast me down; all which, being from a root or fibre of self, I found was for judgment, and

and must die upon the cross, before I was fit to be trusted with any great store of gospel treasure. I begun also to take rather too much delight myself in the gift; which had not divine goodness in mercy, by a deep and distressing baptism, kindly prevented; might have opened a door for spiritual pride (which is the worst of pride) to have entered in, to my ruin. I have reason to think, that solid friends, by observing my large growth in the top, with spreading branches, were in fear of my downfall, in case of a storm. However, in the midst of my high career, the Lord was pleased to take away from me, for a time, that which he had given me, viz. the gift of the ministry, and with it all sensible comforts of the spirit: so that I was, as I thought, in total darkness; even in the region and shadow of death. In this doleful state of mind, I was grievously beset and tempted by the false prophet, the transformer, to keep up my credit in the ministry, by continuing my publick appearances. It might well be said of him, that he would “cause fire to “come down from heaven, in the sight of “men, to deceive them;” for so I found it. It is hard to imagine, how near a resemblance he could make, how exact an imitation he could form of the very thing itself, to the state of mind I was then in; even to that degree, that I have at times been ready to say, ‘Ah! I see and feel the  
fire

fire of the Lord coming down to prepare the offering'; and have been almost ready to give up thereunto, when a godly fear would seize my mind, and a desire yet to try it; by which means, the strong delusion hath been discovered, and the false fire rejected. My soul hath been plunged into deeper anxiety, by this false heat, than I was in before. No tongue nor pen can set forth to the full, the deep and almost constant anguish of my soul, for about the space of four or five months; being as near as I can remember the time this sore affliction was upon me. It fared with me in some degree, as it did with Job, respecting my friends; some conjecturing one thing, and some another thing, to be the cause of this fall, as it was apprehended; though, through mercy, they could not charge me with any evil as the cause thereof. The most probable reason to them, of this alteration was, that I had been too much set up by others, and so had lost my gift; and this, I think, came the nearest to the truth of the case. Yet it was not so lost, but that when my gracious helper saw my suffering was enough, he restored it again, and appeared to my soul as a clear morning without clouds: everlasting praises to his holy name! My mind was deeply bowed in humble thankfulness, under a sense of the great favour of being again counted worthy to be intrusted with so precious a gift; therefore I

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was careful to exercise the same in great fear and awfulness, and more in a cross to mine own will than before; as that which was but too likely to have decked itself therewith, was, for the present at least, in a good degree slain. I have very often, in the course of my religious experience, had cause to adore and admire divine wisdom, in his dealings with me for my preservation in the way of peace; being well assured, that he will so work for mankind, if they are sufficiently given up in heart and soul to him, that it will not be possible for them to miss of everlasting happiness; for none are able to pluck those out of his almighty hand, who do not first incline to leave him.

After I had appeared in publick somewhat more than two years, I found some drawings of gospel-love, as I apprehended, to visit the meetings of friends in some part of New-Jersey; and being but young in the ministry, I was in great fear, at times, lest I should be mistaken, in that which I, at other times, thought to be the divine requireing: for I much dreaded that of running when and where the Lord did not send me, lest I should bring dishonour to his blessed name, and expose myself naked and void of proper qualifications for so great an undertaking, to wise and discerning friends. Great indeed was my distress, night and day, crying to the Lord for  
greater

greater confirmation ; which he graciously heard, and was pleased, by a dream or night-vision, to afford me such full satisfaction in, that I do not remember I had any doubt afterwards concerning the same.

I entered upon the said journey the 7th of the 8th month 1736; having a companion much older than myself every way. We visited the following meetings, viz. Pilesgrove, Salem, Aloways-creek, and Cohansey, where my companion left me, and returned home, being under some discouragement about the journey in his own mind. But as I found the Lord by his blessed power near, opening my mouth, and enlarging my heart abundantly in his work, I was encouraged thereby to proceed, being joined in travel by an innocent friend belonging to Aloways-creek-meeting, who had a few words to drop in meetings. We went from Cohansey, through a great desert or wilderness, for about forty miles, without inhabitants, to Cape May, where we had a meeting. From thence to Great and Little Egg-Harbour, and had meetings. From thence, through the wilderness, to the yearly-meeting at Shrewsbury, which was large, and much favoured with the divine presence: divers ministering friends from Pennsylvania were there, viz. Thomas Chalkley, Robert Jordan, John and Evan Evans, Margaret Preston, and others.

It neither suited with my growth in the ministry, nor my inclination, to take up much time in those large meetings. I therefore, for the most part, gave way to such as were better qualified for the work, and in my esteem worthy of double honour. I had a great regard in my mind for those whom I thought as pillars in the house of God, whether ministers or elders; and really think, if such had given it as their sense, that I was wrong in my offerings, at any time, I should have been more likely to have depended on their judgment than my own. I looked upon myself, for many years, as a child in experience every way; and therefore thought a subjection was due from me, to those who were fathers and mothers in Israel, and never, that I remember, manifested any disregard to them; which is now a satisfaction to my mind. But, I confess, I have at times since had cause to marvel at the forwardness of some, who though but children, if rightly children, have undertaken the work of men, hardly discovering a willingness to give the preference to any; and when they have been admonished by those of much more experience than themselves, they have been apt to retort, or to plead a divine commission, and that it is right to obey God rather than man; as if they had the sole right of speaking and judging too. I had divers times seen the great danger of being deceived and misled by the transformer; and therefore was  
afraid

afraid of being over confident of mine own sight, and looked upon it the safest way to stand quite open for instruction, come from what quarter it would; there being nothing more desired by me, than to be right.

This large meeting ended well, and sweetly. Praises to the Lord over all for ever! From thence I went to the following meetings, viz. Chesterfield, Trenton, Bordentown, Mansfield, Upper Springfield, Old Springfield, Burlington, Bristol, the Falls, Ancocas, Mount-holly, Evesham, Chester, Haddonfield, and Woodbury Creek; from whence I returned home. The Lord made my journey prosperous, and was to me, at times, as a fountain unsealed, furnishing daily for the work he had engaged me in; being, in wonderful condescension to my weak estate, both wisdom and utterance; as it is written, "Out of the mouths of babes and sucklings thou hast ordained strength." Praises to his holy name for ever!

Notwithstanding the Lord committed unto me a dispensation of the gospel, and was pleased to reward my sincere labours therein, with the sweet incomes of peace and joy in the Holy Ghost, and with the unity of the brethren, in a comfortable degree; yet great were my temptations, and various the combats I had, for divers years after, with my soul's enemies. Oh! how hard I found it to keep from being defiled; more or less,

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with the polluting floods, which were almost continually poured out of the great red dragon's mouth, in order to carry away my imagination into unlawful delights, from which I did not always wholly escape; being sometimes prevailed upon to set bounds to myself, that though I would not directly fall into the evil I was tempted to, yet I might take some distant delight and satisfaction, in approaching as near thereunto as I thought was lawful. Thus, for want of a watchful care, not only to shun that which I knew to be really evil, but also every appearance of evil, I sometimes brought great anguish and deep distress upon my own mind; and when I had gone but a little out of the right way, I found many, oh! many weary steps and painful heart-achings, before I was received into the way and favour of the heavenly Father again. I have often since been humbly thankful for his preservation, even out of gross evils, considering my dangerous tampering therewith, at times in the imagination. How can weak mortals determine what length they will go, when any way is given? Most certain it is, they go out greatly to their hurt, who take any pleasure at all in the thoughts of forbidden things. I have found, by woful experience, that when the least way is given to the enemy, he gains much advantage over us, and we are greatly enfeebled thereby; so that, instead of growing as willows by the  
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water-courses, there is danger of withering, and becoming of those that draw back, in whom the Lord hath no pleasure. I have found it the first subtil working of Satan, to draw me off from a constant care of bringing all my thoughts, words, and actions to be tried by the light of Christ in mine own heart; and instead thereof, to examine them by my partial reasoning part. Here, many things really evil in their nature, or tendency, or both, would carry the appearances of indifferency; the pleading would then be, there is no harm in this, that, or the other thing: yet there hath been a doubt perhaps in the mind to reason away, not duly considering, that he who doubteth, is condemned if he receive. So I have many times found it, when the judge of all hath been pleased to arise, and to find me out, with my fig-leaf covering on; having very imprudently, by giving way to wrong things, in a great measure lost the garment of innocence, and an holy confidence towards God. Oh! how very hot hath my neglect occasioned the furnace to be made, that so the dross might be done away.

Thus it was with me, until the many chastenings of the heavenly Father had brought me into more fear, care, and subjection. I could not be quite easy to omit giving these hints of my many weaknesses and failings, that others may learn thereby to be aware. This I apprehend to be the chief reason

reason of our having the failings and miscarriages of God's people transmitted to us in the holy scriptures. Thou traveller Sionward, look forward to the joy set before thee, not suffering thine eyes to wander about thee, lest they convey such delight to thy heart, as may infect thy soul with pernicious distempers, by which thou mayest be rendered unable to proceed on thy journey towards the holy city; and through the defect occasioned thereby to thy sight, thou mayest, in a great measure, lose the glorious prospect of its beautiful situation, and the splendor of its structures. Beware thou do not load thyself with the seeming pleasant fruit of that country through which thou travellest: although they may appear to hang plentifully on each hand, they will neither be of any use to thee in that heavenly country whither thou art going, nor for refreshment on the way thither. If thou hast a mind to make thine own way prosperous, look steadily forward, with a single eye, to the recompence of reward. Bring every motion towards seeking of satisfaction in forbidden places, immediately to the cross, and thou wilt much sooner find the yoke of Christ made easy, and his burden light; all his ways pleasant, and his paths peace. This is abundantly better than that uneasy in and out way of travelling, sinning and repenting, repenting and sinning again; which lays a foundation for murmuring,  
labour,

labour, and toil; crying out, as some do all their days, there is no complete victory to be obtained over sin on this side of the grave. Miserable finners we must remain, when the cause thereof is wholly in themselves; because they will not come into, and abide in, the help of the Lord, against the mighty enemies of their soul's happiness, which is altogether sufficient to give a complete victory over them; yea, to give power to triumph, and say, "We are made more than conquerors through him that hath loved us."

The 8th month 1737, I set out in order to visit some meetings in East-Jersey; having Richard French, an ancient friend, to bear me company. We had meetings at Stonybrook, Bethlehem, Lebanon, and at a Baptist's house near Black-River. None of our society were thereabouts, but there were some ranters of Rogers's followers, who had taken upon them the name of Quakers, to the great scandal of friends in that remote place: they came to the meeting, being mostly women. Their impatient restless spirits would not suffer them to let us hold our meeting quietly; yet they did not seem inclinable to contend, but rather to flatter and applaud us. Some of them stood up, after we had severally delivered what we had upon our minds, to signify their unity with our doctrine, pretending it to be the same they held forth to the people,

ple, though not enough regarded by them. But we were not free to receive their testimony, any more than Paul and Silas could that maid's who was possessed with an evil spirit; but rebuked them openly, and publicly declared our disunity with them, desiring the people not to look upon them as belonging to the society of the people called Quakers, as we could assure the meeting it was not so; and that we had no more unity with those pretenders, than they had. I thought the chief service we had at that place, was to testify against those wild frantick people, who we found had, by being accounted Quakers, caused the way of truth to be evil spoken of. This unexpected opposition raised their flighty spirits, so that they became very troublesome, being full of words, and asking frivolous questions. Whereupon that of Paul, to some such women in the Corinthian church, came fresh into my mind. I therefore called out aloud, "Let your women be silent in the church;" and opened to them, that it was such women as they were, that the apostle rebuked and commanded to be silent; who not experiencing their spirits to be truly subjected, that they might know how to speak concerning the things of God with a right understanding, ought to learn in silence: not meaning to exclude those of mine own sex in the like case; the same being as necessary for them. We left them as full of themselves

selves as we found them, and went from thence to Whippany, where, in a friend's house, we had a precious meeting. The greatest number being of other societies, the testimony of truth flowed forth freely; they appearing to be much tendered and affected therewith. After meeting, some of them took us by the hand, and in an affectionate manner expressed their satisfaction with our labours amongst them. From thence we went to Plainfield, and Woodbridge, where we had meetings. After which we returned home; having been favoured to accomplish this little journey to my own satisfaction.

Sometime before I entered upon the before-mentioned journey, I found my mind pretty strongly drawn, and much inclined, to enter into a marriage state with a young woman belonging to the same meeting, within the compass of which I had lately taken a farm, and to which I was then joined by certificate. Her name was Rebekah, the daughter of Josiah and Sarah Fearn, and grand-daughter of John Blunston: she being a valuable branch of a good stock. By the death of her brother, she was then possessed of that part of her said grandfather's estate, where he had lived, and entertained friends from almost the first settlement of Pennsylvania, until his death; which afterwards was continued by his widow many years, but of late years had been laid aside.

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It was in Lower Derby, about seven miles from Philadelphia, near a large meeting; the meeting-house being built on some of that tract of land. The reason of my being so particular in this account, is to shew the Lord's kindness, and gracious condescension to me, in so fully answering what I had so often desired, viz. that in case I ever married and settled, I might be so placed and circumstanced, as to entertain the Lord's servants and messengers in an agreeable manner: on which account, as well as that he was pleased to give me an affectionate virtuous wife, I had, and have great cause of humble thankfulness. We took each other in marriage the 30th of the 10th month 1737, at a large and solemn meeting, held in the meeting-house before-mentioned, under the precious overshadowing of the power of divine love; I think to a larger degree than I had often, if ever, known before: which was no small confirmation of our being rightly joined together; it being that alone which can truly enable to make and keep covenant rightly with each other.

After marriage, I constantly attended our particular meeting, both on first and other days of the week; also the quarterly and yearly-meetings as they fell in course, and frequently visited adjacent meetings. I visited friends in the county of Bucks twice, but have no account by me of the exact time.

time. I signified to my wife, some time after we were married, that I did expect, in a few years, I should find a concern to leave her for a longer time than I yet had done, and gave her a hint what time I thought it would be; which fell out accordingly; having then a distant view of visiting New-England.

When the time for undertaking that journey appeared clear to me, I gave up thereto, in humble resignation and faith in the sufficiency of that divine power which I believed required it of me; yet not without some intervals of discouragement, and reasoning in myself what would become of my family and outward concerns: neither did I then know of any companion to join with me in this great undertaking, but at times believed I should be favoured with one, if I gave up thereunto. However, I laid my concern before the monthly-meeting to which I belonged, requesting their concurrence and certificate, if upon a weighty consideration thereof, they had unity with my concern. A certificate was prepared, whereby I was left to my liberty to proceed; but I had not yet heard of a companion, and greatly feared going without. Our quarterly-meeting falling quickly after, I went to it, where I soon made inquiry of my much esteemed friend John Churchman, whether he knew of any suitable companion for me. He readily told me that his brother-in-law,

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William

William Brown, had procured a certificate in order for the same journey, and did not then know of any companion, but believed one would be provided for him. This was very acceptable to me. When William Brown and I had an opportunity of conferring together, which was the same day, we found our concerns and views so exactly agree, and our spirits so closely united for the service, that our hearts bowed in thankfulness to the Lord, for his care and providence over us; believing what we were about to engage in, was agreeable to his will, and in his counsel. It being the meeting for ministers and elders that day, we laid our concern before that meeting, where it appeared to be well approved, which was no small strength to us. I did then, and hope ever shall, greatly love and highly value the unity of the brethren; having found it no small strength and encouragement to me, in many low and trying times, which are necessary and unavoidable in that solemn engagement of visiting the churches; especially now in their low declined state. It became indisputably clear to my understanding, that it is altogether impossible to administer, in a feeling effectual manner, to people's several states, unless we are baptized thereinto. Well adapted words, and sound doctrine, as to the external appearance, may, without much difficulty, be attained; seeing we  
have



have the holy scriptures, and many other good books, containing the principles of truth, and the Christian experience of the Lord's people: yet all this, delivered with the tongue of men or angels, will prove an empty, fruitless sound, without the power and demonstration of the spirit of Christ, who enables his upright-hearted ministers to search all things, yea, the hidden mystery of iniquity, as well as the deep things of God, even as he led his prophet Ezekiel to look through the hole in the wall, that the most secret abomination may be brought to light, and testified against.

I took leave of my dear wife, and set out with my before-mentioned companion, the 5th of the 7th month, 1741. Passing through New Jersey, we had a meeting at Chesterfield. We crossed Staten-Island, and came to an arm of the sea, called the Narrows, which separates the before-mentioned island from Long-Island. The wind blowing very strong, and the sea running exceeding high, we were obliged to wait some time; the ferry-men being afraid to run the hazard of carrying us (and divers others who were there also waiting) over. Towards evening the wind somewhat abating, they appeared willing to venture, if we would; and we being desirous to proceed, agreed to go. I think we had eight or nine horses, besides people, in the boat. They set all their heads to the wind, which proved of singular service,

vice, in bearing up the boat against it, otherwise it did not seem altogether improbable, but that she would have been laid on her side. We ran over in about ten minutes, which is accounted at least two miles and an half. We were thankful for preservation; as I believe most, or all of us, when we were on the water, apprehended some considerable danger. We made but little stay on Long-Island, only taking Newtown meeting in our way. Then crossing the water, to the main land in New-York government, had meetings at Mamaroneck, Long-reach, and the Purchase. From thence, having a guide provided for us, we set out for our journey, about 200 miles through the colony of Connecticut to Rhode-Island. We met with a kind reception and entertainment for our money, at a very low rate, amongst the high professing Presbyterians of this colony: the case was very different formerly, when our friends were banished from thence by a law. I remarked, as I passed along, very good order observed in their inns; and, as far as could be discovered, the people in general appeared to be sober, and religious in their way; far from being so vitiated and corrupt as I have found those in the mother-country, as they call it. We were attacked divers times by some of them on religious subjects, but, through divine favour, were enabled to answer them in such a manner, as that I hope  
neither

neither we, nor the truth professed by us' suffered thereby. I can say with thankfulness, I never was at a loss in giving answers to those that asked a reason of the hope that was in me, when I had my chief dependance on the Lord to be furnished immediately by him alone, without leaning to mine own understanding. We were kindly received by our friends at Newport on Rhode-Island, where there is a large body; some of whom we found much hurt by differences and parties about government affairs; which caused hard close work for us in their meetings. From Rhode-Island we went to the island of Nantucket, where is also a large body of friends, amongst whom we had good satisfaction. We then returned to the main land, visiting meetings as followeth, viz. Sandwich, Yarmouth, Suckanesset, and a quarterly meeting at Pembroke, where we met our friend Samuel Hopwood, who was arrived at Boston from England a few days before, in company with Moses Aldrich, on a religious visit. From thence we went to Boston, where we had a meeting, there being a small number of friends in the town; but truth never prospered much there: it seemed to me, that something of the same spirit was yet alive, and to be felt, that formerly would have wholly extirpated our friends, and truth as held by them, from the face of the earth, and prevailed to inflict cruel sufferings

ings on many of the Lord's servants, four of whom they put to death, as is related at large in a book entitled, New-England Judged, written by George Bishop, and in Sewel's History of the People called Quakers. Happening to walk into the prison-yard, I observed a very ancient building, which I judged, by its appearance, might have been the same our friends had formerly suffered very great hardships in. Upon which I asked some present, if that was the prison their forefathers put our friends into? A woman answered, Yes; and added, 'It was a very wicked thing of the rulers of that time, for the land had suffered for it ever since;' or to that import. A friend of Boston related to me, what he said he had from an ancient inhabitant of that town, who had seen that wicked act of putting to death the four friends as above hinted, viz. that he could well remember fine wheat growing about and near Boston; that he never knew nor heard of any wheat blasted, or pease eaten by bugs, until they put the Quakers to death; and that they never could raise either wheat or pease near that town since, perhaps not within 15. or 20 miles; though I suppose the inhabitants were so often disappointed formerly, that they have not attempted to raise any lately, the land being generally turned to grazing, and for raising Indian corn. They seem sensible of the extraordinary alteration; but I suppose few  
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of them are willing to attribute it to that cause. I had some discourse with one of the inhabitants, as we were riding together near Bolton, concerning the above-mentioned wonderful event. He pretended to argue a natural cause for it; but I endeavoured to shew him, that (according to my apprehension) those very reasons which he advanced to prove a natural cause for the change, if they proved any thing, I thought it was directly the contrary of what he intended, viz. he urged, that clearing away the woods might have so changed the nature of the air, as to have produced a blasting quality therein. But if the airy, any thing resembles the watry element herein, the freer its course, and the less the obstruction it meets with, the more it purges and purifies itself, and is therefore the less capable of producing hurtful consequences either to vegetables or animals.

We passed on from thence, and had meetings at Lynn, Salem, Cachechy, Dover, Hampton, Haverhill, Aimsbury, Newbury, Taunton, Coxett, and to Dartmouth yearly-meeting, which was held there and at Akushnet four days: it was a large meeting. After which, we had meetings at Rochester, Freetown, Swanze, Leicester, Smithfield, Providence Woods, at one Harris's, Greenwich, South Kingston, Connanicut-Island, Portsmouth, Tiverton, Little Compton, and so to Newport again: divers of which meetings were large. The  
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Lord was graciously pleased to furnish us, according to the occasion, painfully to labour amongst the professors of truth in those parts, many of whom appeared to us ignorant, in a sorrowful degree, of the life and nature of true religion. Our spirits were often very deeply baptized on their account, in great travail, that Christ might be formed in them. It was a very exercising laborious journey, but the Lord mercifully made all up to us, by the comfortable enjoyment of his love and peace flowing into our hearts. Glory to his name for ever!

From Newport we set our faces homewards, taking Westerly meeting in our way, and proceeded through the colony of Connecticut to Long-Island; upon which we had meetings at Cowneck, Joseph Leatham's, Jericho, Westbury, Matinicoek, and were at the quarterly-meeting at Flushing. From thence we crossed the water to Westchester on the main; got thither some time before the hour appointed for the meeting, and staid a while at an inn in the town. The landlady coming into our room in a pleasant manner, said, 'I suppose you are travelling friends?' My answer was, We are travellers, and we are friends; therefore we are travelling friends; 'But I suppose, said she, you are preachers;' and added, 'I like your way very well, as you come up to the command of Christ, in travelling about as you do, more fully than our ministers.'

ministers: but there is something lacking with you.' What is that, said I? 'Why, said she, you should baptize as well as preach.' I then asked her what we should baptize withal. She replied, 'With water to be sure; for it is not in the power of man to baptize with any thing else.' Upon which, I shewed her from the holy scriptures, that the primitive ministers of Christ were so gifted, as to be able to baptize believers into the name or power, of the Father, Son, and Holy Ghost; instancing, in particular, that passage of Peter at the house of Cornelius, Acts xi. 15, 16. "And as I began to speak, "the Holy Ghost fell on them, as on us at "the beginning. Then remembered I the "word of the Lord, how that he said, "John indeed baptized with water; but "ye shall be baptized with the Holy Ghost." It is evident from this account, that by the effectual preaching of Peter, the Gentiles were baptized with the Holy Ghost; and as the dispensation of God to man is the same now it was then, and he has graciously promised to be with his ministers always to the end of the world, and man, by nature in a fallen degenerate estate, as much involved in sin, and a stranger to God as he was then; no good reasons can be given, why the same powerful efficacious means are not as necessary for his recovery, by a reconciliation with his maker, as they were at that time. The woman was very attentive to

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what was said on the occasion, and seemed pretty much affected, being quite silenced as to that subject. We invited her to our meeting; she told us, it was what she intended, and also to prevail with her husband to go too, if she could, but doubted being successful therein. However, she and her husband were both at the meeting, and the Lord was graciously pleased to give us a precious opportunity together, wherein I am persuaded she was made in some degree sensible of that baptizing power, which, in a comfortable degree, accompanied the ministry that day. She was tendered, and, at parting, with tears desired us to remember her and pray for her.

After this meeting we proceeded homewards, taking three meetings in the Jerseys as they fell in our way, viz. Elizabeth-Town, Woodbridge, and Stonybrook. I got home the 7th of the 10th month, and found my dear wife and family well, which was cause of mutual thankfulness; having performed near as much in about three months, as was usually done in about four. It is very necessary to avoid both extremes in travelling on truth's account; neither to be over-hasty, nor too dilatory: yet I have always found great satisfaction and peace, in being as diligent and expeditious therein, as fits easy on the mind, and the constitution of body will bear; that all may have cause to be fully convinced, we travel not  
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for outward pleasure, but from a necessity laid upon us; which will certainly add considerable weight to our service, and greatly tend, in the eyes of mankind, to maintain the credit of that truly disinterested gospel-ministry, the Lord hath been pleased to raise up amongst us as a people.

Having staid at home some time, to make necessary provision for an increasing family, I found a concern upon my mind to visit friends a second time on Long-Island and the main land in New-York government, and set out in order thereunto, the 27th of the 8th month, 1743; being accompanied by my well esteemed friend, John Sykes. The first meeting we attended on the island, was a yearly-meeting, which was held on a first day at Matinicoek. It was a large precious meeting; many not of our society being there, the Lord was pleased to open the doctrine of his kingdom largely, and his glorious truth was over all; to whom alone be the praise for ever! Notice was given at this meeting, of our intending to be on the next first-day at Westbury, not far from this place; and that week we had meetings at Brookhaven, Islip, Bethphage, Rockaway, Henry Willis's, and so to the before-mentioned meeting on first-day. Friends came to it from divers parts of the island, and also many people of other societies, so that it was a very large meeting. Their expectation

tion was greatly out after words, which the master of our assemblies did not see meet to gratify; for we were almost wholly shut up as to ministry; which I hope proved a profitable lesson of instruction to many. After this meeting we crossed the water, and had meetings at Westchester, Mamaroneck, Longreach, and Ryewoods; we then returned to the island, and had meetings at Flushing, Oyster-bay, Cowneck, Flushing again, and Newtown. Having finished our service thereaway, we travelled homewards, taking meetings as we passed along in East-Jersey, at Rahway, Plainfield, and Woodbridge; and in West-Jersey at Upper Springfield, and attended the quarterly-meeting at Crof-wicks; after which I returned home, and have to say with thankfulness, that the Lord was to me in this little journey, strength in weakness and riches in the time of poverty; and was pleased to conduct me safe to my dear wife and family in peace.

About the latter end of the year 1744, I found my mind drawn to visit friends meetings in the western part of our county; and had meetings at East and West Nottingham, Deer-Creek, New-Garden, London-Grove, Ockeshan, Kennet, and Concord. The Lord enabled me, either to do or suffer, in this little journey, as the same appeared to be my duty. At Ockeshan I was quite shut up as to words, yet had  
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peace, believing it was my business that day, as it hath been many times since, in order (as I apprehend) to lead others into silence by example; as being the most profitable state they or I can possibly arrive at in mutability, in order to attain a right understanding of all religious duties.

Soon after my return home, I went into West-Jersey, to visit the following meetings as I found my mind drawn thereunto, viz. Haddonfield, Chester, Evelham, Mount-Holly, Ancocas, Old-Springfield, Trenton, and Burlington quarterly-meeting, in which I had good satisfaction. I think it was about this time, I went in company with my well-beloved friend Michael Lightfoot, to the yearly-meetings at Cecil, and Treadhaven in Maryland, wherein we were greatly favoured. He returned homewards from Maryland, but I went to some meetings in the lower counties of Kent and Newcastle, had a meeting at Duck-Creek, and went to the yearly-meeting at Little-Creek, which was a very precious meeting, divine goodness greatly overshadowing the same, to the tendering many hearts. From thence I went to George's-Creek, and Newcastle, and returned home.

I have no account by me, of any other journey in the service of truth, until the 2d month 1746, that I went in company with our worthy friend before-mentioned, to the yearly-meeting at Salem, in West-Jersey; and visited Cohansey, and Pilesgrove

grove meeting. In the 3d month the same year, I went to Chesterfield quarterly-meeting in the Jerseys, and had meetings at Stony-Brook, Burlington, and Haddonfield.

In the 5th month the same year, I visited the county of Bucks, and had meetings at Middletown, Bristol, the Falls, Wrights-Town, Buckingham, and Plumsted; taking North-Wales meeting in my return home. The Lord was my sure help and sufficiency in all these journies, affording the comfortable enjoyment of sweet peace in my return: to whom the praise (if any service was done) is, and I hope ever will be, freely offered up; for he alone is worthy thereof for ever!

Soon after my return home, great and inexpressible afflictions were permitted to befall me, and my greatly afflicted family, most of whom were seized with the bloody-flux; of which distemper I buried a daughter between four and five years old, and was taken very ill myself of the same disorder: in which time, my dear wife was delivered of a child, and for a week or ten days after appeared hopeful to do well and recover; but being, in that condition, taken with the before-mentioned distemper, was in a short time removed from me by death, leaving me three small children, the youngest about two weeks and three days old. I found the Lord near to support

port my distressed drooping spirit under this great affliction. I well remember, when my dear wife lay with great symptoms of death upon her (having also sometimes, as I thought, intervals of hopeful symptoms) my mind was in a very great and painful fluctuation between hope and fear. It seemed to me then impossible to give her up for death, and to be wholly separated from so valuable a companion; but the Lord, who formerly rebuked the winds and allayed the ragings of the sea, was pleased, as in an instant, to bring an holy calmness over my mind, in which there was an intire resignation to his divine will; so that I could say, with Job of old, "The Lord giveth, and the Lord taketh away, blessed be his name." I did not, from that time, look upon her as any more mine, but gave her up into his hands who had kindly bestowed her upon me. I write this by way of encouragement to others, that they may live in the fear of God, and give up in steady obedience to his requirings; and then, I am well assured, they may lean upon him in all their afflictions, and they will find to their comfort, that those things which appear impossible with man, are possible with God; who will make hard things easy and bitter things sweet to his humble followers. She departed this life the 22d of the 7th month, 1746; we having lived together near nine years.

I have this short testimony to give concerning my dear deceased wife; that she made it her early care to lead a sober and virtuous life; and I know a godly concern remained upon her mind, to keep a conscience void of offence, both towards God and man; being engaged (according to ability received) for the promotion of the blessed truth, and gladly entertained the Lord's faithful labourers; esteeming it a blessing to be favoured with their company. And when I found a concern to travel abroad in the service of truth, she freely gave me up thereunto; having, with great satisfaction, to acknowledge the Lord's goodness, in favouring her with true peace and contentment in my absence; and also, in a steady trust and dependance on his providence, for our support every way in a faithful discharge of duty.

She was favoured with great calmness and resignation to the divine will, in her last illness, either to live or die; signifying, that she did not find any thing in the way; and that, if it pleased the Lord to remove her out of this world, she hoped it would be a glorious change to her, and that she should go to her little innocent babes who were gone before her; often confessing the Lord's goodness in giving her so much ease both of body and mind: She was very loving to those who visited her in her illness, and said, ~she had no-  
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thing but love and goodwill to all. She took her leave of our children in a very tender and affectionate manner, committing them to divine providence, and expressing her belief, that his watchful care would be over them when she was gone. The apprentice and servant boys were called for, at her request; she took them by the hand, and in a loving tender manner, gave them good advice; an heavenly sweetness accompanying her words, which much affected those present. She discovered great nearness of affection to me, to almost the very last, and so departed this life in sweet peace, of which I was favoured, after her removal from me, with a certain evidence to my unspeakable satisfaction; whereby I plainly saw my great loss was her everlasting gain, and was enabled to bow in humble acquiescence to the divine will, who knows what is best, and orders all things in perfect wisdom.

Being apprehensive that I should be concerned to travel pretty much abroad in the service of truth, for some years; I thought it my duty, as soon as I conveniently could, to place my children where they might be trained up in the way of truth, and to go myself out of business. This view or apprehension of things, had been gradually coming upon my mind for a considerable time; but now the weight thereof much increased; the time also of entering there-  
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upon, appearing pretty clear to my mind: having found it my incumbent duty, not only to wait for a full confirmation of a right call to travel abroad in the work of the ministry, but also to know the acceptable time for engaging therein; all which will be fully discovered by such, as with a single eye to God's glory, desire, above all things, to be found faithful.

The first journey I entered upon, was a second visit to friends in New-England. I set out in order thereunto, the 23d of the 3d month, 1747, and was at two meetings in Burlington next day. From thence I went to a quarterly-meeting at Chesterfield; after which I got to Flushing on Long-Island the 27th. Next day I attended their week-day meeting. The yearly-meeting for that province then came on, which held four days. It was large, and the divine presence appeared therein to our mutual comfort and strength.

The 2d of the 4th month, being four in number, we set out for Rhode-Island; passing through the colony of Connecticut, we met with civil courteous usage, as before, when I travelled through that country. I felt great love in my heart towards them, in which I had a strong persuasion, if not something of a foresight, that truth, in the Lord's time, will break forth and spread in that colony. For though I believe superstition and bigotry are very predominant  
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amongst them; yet they appeared to me in general, a cleaner people in their morals, than in many other places where I have travelled. At New-Haven in that colony, they have a college in order to train up their ministers, &c. I found an inclination to go amongst the collegians, who gathered about me, carrying themselves civil and respectful. I had much discourse and reasoning with them concerning our principles: they appearing desirous of information, I answered their questions in a concise manner; referring them to Robert Barclay's apology (which I supposed they had in their library) for a further explanation thereof. I could not help remarking, with pleasure, the becoming order they observed in their questions and answers: one at once, without the least flout, jeer, or any thing like mockery. I found work also amongst them, to remove the prejudice some had imbibed against us as a people, on account of the wicked and frantick behaviour and conduct of one Rogers and his followers; who, I think, dwelt about New-London in that province, calling themselves Quakers; and as there were none of the right sort, that people might see the difference, they were ready to conclude, that all the people called Quakers were such, to the great reproach of our society. I declared to them, that their actions were as much abhorred

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by us, as they could be by any people whatever; that Rogers and his company of rangers were no more of our society than they were of theirs; that it would be very hard and unjust, if we, as a people, should be defamed, by means of a crew, whom we had nothing farther to do with, than to let the world know our abhorrence of their practices, and that they took our name upon them, in all probability, as a cloak to cover their wickedness. These young students readily admitted what I said to be very just and reasonable. I believe this opportunity tended to the reputation of our society; and am sure it was to my comfort and satisfaction; feeling the love of God flow in mine heart towards those young men, some of whom I did not think far from the kingdom. I called again to see them in my return, and gave them some books, viz. two letters written by Samuel Crisp, giving reasons why he joined with the people called Quakers; a Treatise on Baptism, by William Dell; and I think some others, but do not now particularly remember; which they received very kindly, still carrying themselves respectful to me. Now I am on these remarks, I cannot well omit taking notice of the great difference observed by me since in the nation of England, at the two great universities, in the behaviour of the students, whom they pretend to be training up for gospel-ministers,

sters, and for some other employments to get a living by. Oh! what floutings, jeerings, mockings, and deriding of that which is serious and humble like true religion! as though to work out our salvation with fear and trembling, were not now the way to the kingdom of God; but that a sufficient assurance, to scoff at and ridicule what in the primitive church and by the people of God in all ages, was accounted religious, were now the distinguishing mark of true Christians, and ministers of the gospel. How have they frequently broken in upon our peaceable quiet meetings, like the raging foaming waves of a troubled sea, casting up mire and dirt! Such a conduct gives sober discerning people, cause to look upon them as a nest of unclean birds; who, instead of promoting true religion, may be instrumental to subvert it. I have often wondered, seeing the conduct of many of these pretended gospel-ministers is obviously so very bad, not only whilst they are learning the trade of preaching, but also in their following the same for a livelihood; how it comes to pass that the people bear them. One reason that appears, is, the laws of the land are much in their favour; but the principal reason is, that people, in almost a general way, are strangers to the life and power of true religion; being satisfied with a profession thereof, and having itching ears, heap to themselves

selfes teachers; erroneously supposing the principal part of religion to consist in performing what they call religious duties; as hearing sermons, prayers, and singing psalms, &c. some of the hearers being so dark as to say, such a one is a good teacher, though, perhaps, a drunkard, a swearer, or guilty of other evils. It is plain, that the strength and security of such ministers, is in the darkness and ignorance of people's minds. We do not read in the Revelations, of the locusts coming upon the earth, until the smoke arose out of the bottomless pit and darkened the sun and air; and whenever the children of men shall, in a general way, turn to the light of the Sun of Righteousness in their own hearts, mystery Babylon, the mother of harlots, must fall, and these her merchants will be wholly rejected. All their abominable craft will be fully discovered. Great will be their torment, fear, and distress in that day! The Lord Almighty hasten the time for his own name's sake, when all craft violence, and shedding of human blood may be at an end; and righteousness cover the earth, as water covers the sea!

Some of the inhabitants of New-Haven signified their desire that we should appoint a meeting there, but we did not find sufficient strength and courage to answer their request; so proceeded on our journey, and got to Newport, on Rhode-Island, the 8th  
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of the 7th month. Here we were kindly received by friends, and attended their yearly-meeting, which begun at Portsmouth, where it held only one day, being a meeting for worship; after which, the meetings for worship and business were held four days at Newport: they were very large and divinely favoured, so that those who depended on the Lord alone for wisdom and strength, were enabled to come up in the discharge of their respective duties, to their peace and comfort. When this great meeting was over, I had meetings at Tiverton, Little Compton, Accoakeset, and Aponyganset, on first-day, and was at their monthly-meeting on second-day. Next morning, about eight o'clock, I went on board a vessel bound to the island of Nantucket, John Hanes master, where we arrived about one o'clock next morning. I staid upon this island about six days, and was at their yearly and monthly-meetings; having good satisfaction therein. I returned in the same vessel, and landed on the continent in about six hours; had a meeting at Falmouth, and went to their monthly-meeting at Sandwich, and attended the quarterly-meeting which was held there. Here I met with divers friends from our parts who were on the service of truth. We had very close searching laborious service amongst them, as things were very low and much out of order; in part owing to  
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the neglect of some members whose minds had been too much taken up with earthly things to watch over the flock, as those who must give an account. We endeavoured to lay the weight of things more closely upon the active members, and left them to the Lord's dealings; knowing, "that although Paul may plant, and Apollos may water, it is he alone that can give the increase."

I went from thence to Pembroke, where I had a meeting; and through Boston to Lynn, where I had a meeting also; thence to Salem monthly-meeting, and returned to Boston, and had two meetings there, being first-day. From thence I went directly to Rhode-Island, and had meetings at Portsmouth, and Newport, to good satisfaction: the Lord giving power and dominion, by the blessed efficacy of his pure word of life, over all of a contrary nature to itself, whereby I was enabled to clear my mind, to my great ease and comfort. I then returned homewards with much satisfaction and peace of mind; taking meetings in my way at Connanicut-Island, and South Kingston; so proceeded on my journey through Connecticut, and lodged at New-Haven. I spent part of a day in conversation, and reasoning with some well disposed people, to satisfaction. I also visited the students as before hinted; after which I proceeded on my journey to Long-Reach, where

where I had a meeting, and went to the yearly-meeting at West-Chester. From thence I travelled homewards, having, as heretofore, cause to be humbly thankful to the fountain of all goodness, who was near to help as the eye was single to him, in all proving times, whether in heights or depths; and as he was waited upon, gave wisdom and utterance. I desire he alone may for ever have the praise and glory, if any good is done; as there is no good but what proceeds from him. I had not been long returned from the before-mentioned journey, when I laid before the monthly-meeting I belonged to, a concern which had been upon my mind some years, to visit the churches in divers parts of Great-Britain and Ireland; desiring their concurrence and certificate, if, upon weighty deliberation, they found unity with my proposal; intimating the time for entering upon that solemn undertaking had appeared to me for some time to be drawing near, and that I should look out for a passage before the end of the year. A certificate was prepared, setting forth their unity with my service in the ministry, and with my intended journey; desiring my labours therein might tend to the edification of the churches where my lot should be cast, and for my return to them again in peace; also expressing that I had settled my outward affairs to the satisfaction

of that meeting: for I had acquainted friends how I had settled them, as I thought it concerned them to be satisfied in that, as well as other things; it being my earnest desire to have the full concurrence of my brethren in so great an undertaking.

I took some little turns in visiting adjacent meetings; and before the yearly-meeting came on, I went to North-Wales meeting, and about twenty miles further up the country to Richland, in order to take my leave of some friends and relations, as well as to visit that meeting. In my return homewards I was taken very ill of what is there called the yellow fever; because the patient is thereby turned as yellow as if he had the jaundice. I reached to the house of my worthy friend, Thomas Foulke, who, with his good wife and children, were as affectionately kind to me as if I had been one of their nearest relations. But this malignant fever greatly increased upon me. My sister was sent for, and several doctors were employed. Those who saw me concluded all was over, and that I must depart out of this life. I took little notice of any thing; yet I think I was for the most part sensible, and could perceive I was given up for death, by those who had the care of me. Once they thought I was near drawing my last breath; they therefore drew a pillow from under my head, and  
unbuttoned



unbuttoned the neckband of my shirt, out of kindness, to make the last struggle between life and death the easier. For my part, I could not see how it would go with me; but had not much, if any apprehension of being taken away by death at that time. This fore illness happening in the yearly-meeting time, which was held that year at Philadelphia, I requested the certificate I had obtained of the monthly-meeting, for my intended journey into England, &c. might be laid before the yearly-meeting of ministers and elders (as is usual in such cases) for the concurrence of friends; and if they found freedom and unity therewith, to signify the same to the brethren in England, by an indorsement thereon. It was laid before the said meeting by my good friend Michael Lightfoot, and the meetings free concurrence obtained; it was signed by a very great number of friends. This was done when many thought there would be no occasion for a certificate, as they fully expected it was near over with me, as to this world. But I was not easy to miss so good an opportunity of having a concern of so great importance solidly weighed by such a substantial body of friends; as I was not likely to have such another opportunity, if the Lord should be pleased to raise me up again. This fore illness brought me very low indeed, so that when the fever abated, and I was fit to be helped

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out of bed, I could not stand alone; yet I recovered to admiration; being able, in about a week, to ride home in a chaise, about twenty-six miles; which I bore very well. On my return home, my friends and neighbours came to see me, greatly rejoicing at my recovery, which they did not expect from what some had seen and others had heard, for several of them visited me in my illness. This was a time of deep probation to me both inwardly and outwardly; being tried, as I sometimes have been when great weakness of body hath been upon me, with sore and distressing poverty of spirit; not having distinct satisfaction and clearness in my own mind how it was with me as to my inward condition, judging an evidence of peace and comfort from the holy spirit would be a wonderful support at such times of bodily affliction; and have found it so, when it hath pleased the Lord to favour me therewith. But he knows what is best and most suitable for us; and therefore I find by experience, it is the safest way to resign our wills to his holy will; as we must, for the most part, whilst in this militant state, walk by faith, and not by sight. I am fully persuaded such trying dispensations of divine providence to us, are greatly profitable for our growth in the way that is well pleasing to him; and if patiently borne, will, in his time, be a means to work for us

us a far more exceeding and eternal weight of glory.

Soon after my health was restored, an ancient friend whose name was Peter Davis, from New-England, came to Philadelphia in order to take a passage for England, and our friend Thomas Gawthrop having performed a religious visit to friends on the continent of America, intending to embark shortly for the same, with Isaac Greenleaf a friend on trade, I joined them; all agreeing to take our passage in a new ship bound for London.

One thing I would just remark, that some friends, and, as I understood, some others also, taking notice how providentially publick friends had been preserved during the war which was then with France and Spain, so that none of them had been taken by the enemy, did presume thereon; and would say There is no need to insure goods in that ship, as so many publick friends are going in her, she will doubtless go safe. I much disliked this (as I thought) unjustifiable confidence, seeing the judgments of the Lord are a great deep, being unsearchable, and his ways past our finding out. It becomes us in all our undertakings, to commit ourselves and all we have into his hands, in humble resignation to do or suffer whatever his wisdom may point out or permit to fall upon us, for the trial of our faith and  
patience;

patience; as his mercy, power, and goodness are as conspicuous in preserving, defending, and carrying us through great and uncommon probations to his glory, consequently to our own advantage in the end, as in wholly exempting us from them. Even Job had no cause to complain of his unparalleled afflictions, when they were over and he saw how greatly he had profited thereby. A friend said to me before we embarked, he did not pretend to determine whether we should be taken or not; but however that might happen, he did believe some friends in our station would be taken; not only to check that unwarrantable confidence in some, both friends and others, but he also apprehended, a service might arise from such being cast amongst those dark people, though against their will. I did not pretend any assurance in my own mind, of preservation out of the enemies hands; but was made willing to commit my soul, body, and all that I had unto the Lord, as into the hands of a faithful Creator, not doubting the sufficiency of his power for preservation in every condition of life.

On the 30th of the 9th month 1747, the before-mentioned friends, who were to be my companions upon the mighty ocean, set out from Philadelphia in order to embark at Chester, in company with many friends, and called for me at my house in Derby, being the direct road. Myself,  
and

and a considerable number of friends and neighbours joined them, and proceeded to Chester that night; where, at the house of our ancient friend Grace Lloyd, we had a solemn meeting. Next day, being the 1st of the 10th month, about two o'clock in the afternoon, we took leave of friends in great love and tenderneſs, and went on board the ſhip, which fell down the river that evening a little lower than Newcastle. Next day in the evening, we came to an anchor near Reedy-Iland, where we were detained by a great ſtorm of wind and rain until the 5th in the morning, when we ſet ſail with a fair wind, taking our departure from the Capes of the Delaware about fix the ſame evening. The wind continued fair for the moſt part, though very ſtrong, and a following ſea running exceeding high until the 18th; when, according to their calculation, we had run about two-thirds of our paſſage; ſeldom having more than a foreſail ſet, and that ſometimes reefed, and at other times double reefed. As we had ſuch a high following ſea, it was thought the ſhip was a-head of their reckoning. From the 18th to the 23d the wind continued pretty fair, but more moderate than before. Then it turned about to the eaſtward and blew exceeding hard, with a very high ſea, until the 29th, in which time we lay to, and drove about witherſoever the wind and waves could carry us. We could  
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get very little or nothing forward, but were exceedingly tossed. This was indeed a very trying time; the motion of the waves was so violent, that though she was a strong new ship, she was beat upon with so much force as to make her crack from end to end in a shocking manner, as if she would have been broken to pieces. I then thought those in my situation had good reason to know well what they were about, and what they exposed themselves to such dangers for; that they had great need to have the mighty Ruler of the sea and land for their friend. For if he had been pleased to withdraw his protection, there was only about a two-inch plank between us and eternity, which was to me very awful at that time to think of; for I was not without my tossings and combats of mind, at times, during these outward probations. The 29th proved a fine day, so that they had a good observation, and judged we were then about an hundred and fifty leagues from the Land's-End of England. Next day, being the 30th of the 10th month, Thomas Gawthrop having had a very restless painful night, by troublesome dreams, &c. had some expectation of our being taken (as he afterwards intimated) he stepped upon deck about eight o'clock in the morning, and immediately espied a sail upon our windward quarter, giving us chase. He quickly raised the careless captain, who ought to have been looking out before  
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that time, and to have watched more narrowly than he did, considering the trust reposed in him. The captain, when he perceived we were chased, appeared much concerned, giving the ship up for taken in his mind already. We urged him to put out all the sail he could croud, and to exert his utmost endeavour to escape, offering to assist all in our power, as we often had done before, being very poorly manned; in part owing to the sailors unwillingness to go into ships bound to London, lest they should be pressed on board men of war. It happened to be a moderate wind, so that we could have borne all the sail belonging to the ship; but through neglect before, neither topgallant-sails nor steering-sails were in a condition to be set; neither would the captain be prevailed upon to have a reef taken out of the mainsail. The vessel was very badly steered, as the French remarked when they had taken us. The captain ordered her to be close hauled to the wind, vainly hoping, as he intimated, we should get to the windward of them, being deeply laden. But this was very ill judged, if really the effect of judgment, as the way of the ship was thereby much hindered to what it would have been if she had gone large, taking the strength of the wind. Notwithstanding this, we held the privateer in chase about nine hours. She came up with us about five o'clock in

the evening, and fired a gun under French colours; upon which our people lowered their colours and topfail, by way of submitting to them. They hoisted out a small boat to sea, the sea running high, in which came the second captain and a lieutenant with seven or eight sailors, to take possession of a very valuable prize. She was a snow privateer belonging to Bayonne, carrying ten carriage guns, and about one hundred men, commanded by one Peter Garalon. As the boat was rowing towards us, the people therein made such a dark, mean, and contemptible appearance, that our poor sailors cried out in a very mournful affecting manner, We shall all be used very bad and cruelly, like dogs, for they are a pitiful crew, and no officer amongst them: but in this they were mistaken. For my part, the Lord being exceeding gracious to my soul, by the blessed support and solacing comfort of his holy spirit, all that day I was quite calm and easy: all fear of the enemy or whatever I might have to pass through in such a time of trial, was wholly taken away for the present; my mind being filled with humble resignation to the divine will; yet was willing, as I thought it a point of prudence, to use endeavours for escaping out of their hand if it were practicable.

The before-mentioned second captain of the privateer, whose name was Andrew De St.



St. Andrew, boarded us with a naked cutlass in his hand, eight or nine men following him. He spoke to us in good English very chearfully, saying to this effect, 'Your servant gentlemen; it is the fortune of the war, although it is ours to day, it may be yours to-morrow;' and promised good usage. He then ordered the captain, mate, and sailors, except two, and we who were cabin passengers, being ten in number, to go on board the privateer; upon which the boat was loaded and went off. He took notice that we were of the people called Quakers; by which he gave us to understand that he was not altogether a stranger to us as a people. The chief reason of sending away those on board a prize being for their own security, lest there might be danger of their rising and recovering the ship again, we conceived some hopes, from the known peaceable principles we profess, to be so far indulged as to have remained on board the prize; and therefore did not incline to go with the first boat-full; making use of that space of time in an earnest solicitation to remain there, having much better accommodation than we could reasonably expect on board the privateer; but all the arguments we could advance seemed ineffectual. When the boat returned, he still urged the orders he had from the head captain to send us all on board: upon which I stepped over the side of the vessel, taking

taking hold of the hand-rope, with a design to go into the boat: when there, it appeared to me exceedingly hazardous, the sea running very high. I turned about and looked this French captain full in the face, and expressed myself in as moving terms as I was capable of, concerning the danger he was about exposing us to unnecessarily; which, through divine favour, took such impression upon him, that he took me by the hand and drew me into the ship again, saying, You shall stay here to night however. He had before demanded the keys of our chests, under pretence it was to prevent their falling into the hands of the common men, whereby they might plunder our chests; but the true reason was, that he and the other officers might do it themselves first; which they did after we were gone to-bed that night, returning our keys next morning, with large promises of protection and good usage; which, every thing considered, they in a good degree fulfilled. We could not help looking upon it as a kind providence, which made way for our remaining on board the prize; having there the free use of our private stores, and being better waited upon than before we were taken, having two cabin boys for that purpose. Captain Andrew, to give him his due, carried himself respectfully to us; frequently filling our plates plentifully, though he might, at times, have less left for himself.

self; and when he wanted any liquors or other provisions out of our chests, he would ask us for them in a submissive manner, as if he had no authority to demand. This kind carriage of his gained much upon us, to place some confidence in him, which in the end he made use of to his own advantage, by craftily getting from us to the amount of about £200 sterling, the particulars of which would be too tedious to relate. After the French had got possession of our ship, they put her in a fine trim for sailing, so that it was plain she could outfail the privateer that took her by much. Captain Andrew informed us, we were, when they took us, about eighty leagues from Cape-Clear in Ireland, and about one hundred and twenty-five leagues from the Land's-End of England.

The next day came on board the chief captain, to examine the cargo, &c. He made this Andrew captain of the prize, of which we were glad, as he could speak English well, and from what we could conceive of him, there was reason to expect favourable usage under his care; which was also promised us by the head captain. They found the cargo so valuable that it was concluded the privateer should keep us company, in order to convoy us safe to some port of France or Spain. Now having new masters, we had a new course to steer; but the wind set against us, blowing very hard and stormy.

stormy. We lay to often, and were exceedingly tossed for the most part, for about two weeks, and did not in that time think ourselves any nearer Bayonne than when we were taken. They wanted more prey, therefore espied and chased several vessels, who had the good success to get away from them. We were once chased ourselves, by a fine large ship; they took her to be an English man of war, and appeared to be greatly alarmed; but when she came up, they found her to be a privateer belonging to the town called St. Maloes, carrying twenty carriage guns and about three hundred men. We left the privateer that took us, a great way during this chase, our ship being fixed upon at a great distance, for the best booty.

It was the 22d of the 11th month before we saw any land, and when we did, they proved much mistaken, thinking themselves sixty or seventy leagues nearer Bayonne than they, upon better information, found. We had pleasant sailing near the land on the Spanish Coast which borders on the Bay of Biscay; it being high land, afforded considerable delight to us, as we had been long confined to the sight of water only. The 24th in the dusk of the evening, we had near entered the port called St. Sebastian, when the wind chopped in right a-head and drove us out to sea again. The privateer got into a place called Port-Passage,  
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about a league from thence, next morning early. But we, being forced farther off by contrary winds, had great difficulty to get in that day, being for many hours towed by fifteen boats, in which were one hundred and fifty men labouring at their oars. They appeared very anxious to get our vessel into some port, as they feared some English ship cruizing in the Bay, might call them to an account. We poor captives went on shore the 26th in the morning, being glad and thankful to have the opportunity of setting our feet again on firm land, although in an enemy's country; for, setting aside the great affliction of being taken by an enemy, it had been an exceeding rough boisterous trying passage, of about eight weeks. It was very mild spring-like weather there, though about the middle of winter. We diverted ourselves with walking about in the day, and lodged aboard at night, whilst we staid in that small place, which was till the 29th, when horses were provided for us to travel by land, about thirty miles, to Bayonne; the doctor of the privateer being all the guard and guide we had. There was a very plentiful dinner provided for us at a sea-port town in France called St. Jean-de-Luz. I was not at all pleased with the forward wanton carriage of the women; such as I had never seen before: I reprov'd them, but some, by way of excuse, said, the principal thing

thing they intended thereby, was to cheer up our spirits in our captivated state; yet I could hardly believe their design was so innocent.

We had been told by Captain Andrew, that on our arrival at Bayonne, we that were cabin-passengers should immediately have a parole of honour granted us; but we did not find it so. Being brought before the commissary, he ordered us to be taken into the castle; yet we had the liberty there to hire rooms, with beds in them (such as they were,) and to have provisions for our money; of which we soon found we had need to be well stored, as they had a notable knack of getting it from us; for we could not buy any thing ourselves, but all must come through the hands of such as knew how to make a property of us. I never knew any people so thoroughly furnished with artful ways to get money, as the French. Their tongues were very much at command, and they could use them with great wit and address in order to gain our good opinion of them, but I never perceived they meant any thing else in the main thereby, but advantage to themselves; and therefore, saw it necessary to be as much as I could on my guard. We were very much imposed upon on account of provisions, and our money went very fast. Not being quite without fear, if they should discover we had sufficient, some other way

way might be found out to get it from us, we made inquiry whether any could be found willing to supply us with money, and take our draught upon London, allowing them a premium. We soon found they were very willing to do it, merely upon the credit of our society; such reputation hath the real possession of truth gained our friends, far and wide; but, to our sorrow, the bare profession of it, in divers mournful instances of late, hath produced quite the contrary effect; so that there hath been reason to fear, the great credit gained by our worthy predecessors for justice and punctuality, is in danger of being, in some measure, lost to the society, by the misconduct of some of their descendants. They told us, that divers of the people called Quakers had been amongst them, but they were not like us; that they looked upon us to be precise stiff Quakers; but those who had been there before, behaved in a complaisant manner, not sticking at the punctilio of the hat, &c. We let them know, that our behaviour in those respects, was no other than what is consistent with our principles; that we could not answer for those who were hypocrites, professing one thing and practising another. We could discover, that upon all occasions, they seemed to have a greater dependance on our veracity, than that of the rest of our company; and upon

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the whole, shewed us full as much, if not more kindness. Our confinement and usage in the castle grew very disagreeable to us; we therefore took the opportunity, when the commissary came (which we understood was usually once a week) to lay before him the treatment we met with, and to request our liberty upon parole. He pretended to make some difficulty of it, and we found many then in the castle had been endeavouring some time to procure that liberty and could not. But when we discovered danger of being put off, as they had been, we pressed it upon him with more earnestness. Hereupon we had a parole of honour granted for upwards of twenty. The place fixed upon for our residence was Dax, an ancient town about forty miles up Bayonne River. We were sent thither by water, and were in the boat all night, having very disagreeable company, the worst of whom were English and Scotch. These had laid a scheme to prevent our being admitted into the same boat, which was very ungrateful in them, as they knew we had been the principal instruments of procuring that liberty, especially for some of them. Without doubt, their reason for that attempt was, that they might enjoy the intended frolick, without any rebuke or interruption from us. We bore their filthy obscene discourse and behaviour  
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for some time; but, at length, being exceedingly burdened, Thomas Gawthrop and I were concerned to reprove them very severely, desiring them to consider, what the French people in the boat could think of those who called themselves Protestants. Some of them seemed at first to retort, but the weight of our spirits came over them; we being on truth's side, which is strongest of all, they were soon overcome and silenced. From that time we kept them at a distance, not looking upon them worthy of our notice in a way of intimacy, so that when we came to Dax, we separated from them, boarding by ourselves. On our arrival there, we were brought before the governor of the castle; and our manner of appearing before our superiors being different from that of others, with which we did not expect he was acquainted, and might probably put an unfavourable construction upon; we therefore desired our interpreter to inform him, that we did not stand before him covered in contempt, or any ways in disrespect, it being our principle and practice so to appear before our superiors in our own nation. His answer was to this effect, viz, 'I am not at all offended with their appearance; I know something of those people.' He gave us the liberty of the town and country around; and we got pretty good quarters,

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and lived much more to our minds than in Bayonne Castle.

This town is now a mean place, but there are still remains of its ancient greatness. I find by history, it was once the capital of Aquitaine, and was then called Aqua Solis, from its hot waters. At one place I found the heat so surprizingly great, that I could not bear my fingers in the water a quarter of a minute. This water was inclosed with stone walls of about twenty yards square, having brass or iron cocks or spouts, to convey water for the use of the inhabitants; it answering the purpose of boiling water for washing linen, &c. There arises a steam or smoke therefrom, like unto a vast furnace or lime-kiln. We being there in Lent-time (as they call it) were told the priests were uneasy at our being indulged with flesh, and that they requested the governor to give orders for preventing it. We were informed that he turned very short upon them, and said, ‘I will give no such orders. What have they to do with your Lent? Cannot you be contented to keep it yourselves?’ He carried himself very civilly to us, and came once in person to invite us to a bull-bating, offering, as we were strangers, to prefer us to the best place for the purpose of seeing, which was the balcony in the front of his house. We acknowledged his civility, but at the same time

time gave him to understand, we did not allow ourselves to attend such kind of diversions. I understood they bait bulls there with men instead of dogs; but I did not see it.

There are many worship-houses, and two nunneries in Dax. Their clergy, of various orders, swarm like locusts, who fleece the people to that degree, that it may be truly said, of much the greater part, they are in a state of abject poverty and vassalage; stupidly devoted to follow these blind guides whithersoever they think proper to lead them, not daring to judge at all for themselves in matters of religion. Oh, happy England! Oh, land blessed with liberty! What hast thou not to answer for, if right use be not made of so great a privilege?

We went one day to visit and converse with the nuns, which we did through large iron grates, by an interpreter. They behaved themselves very civil, courteous, and free in discourse. One of the sisters lay dead in an apartment. The corpse was laid in a coffin dressed in black, having twelve wax candles lighted and set in silver candlesticks, six on each side, and some at her feet, and a black cross fixed between her fingers on her breast, as if she was looking at it. Several of the nuns were about her, some kneeling, and others sitting on  
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the floor, with books in their hands, praying for the soul departed, as we conjectured. One was ringing a bell, perhaps it was what they call a holy bell, that at the sound thereof all the evil spirits might be chased out of the soul's way in its flight towards the other world. We went from this to the other nunnery, but could not be immediately admitted to see the nuns, as they were employed in singing psalms or some kind of religious songs, which we could hear at a considerable distance: it was thought by some of the company, the finest musick they ever heard; but I neither am, nor desire to be, a judge thereof. We stood in an open entry before a fine chapel, but did not go into it, though the door was open; for indeed I had no freedom to go into any of their idols temples, yet we could see many upon their knees praying, some before one image, and some before another. As we waited here, not intending nor expecting to give any offence, it being an open entry (but I suppose it was hallowed, or consecrated, as they call it, though not discovered to be so by us,) there came a monk to us in a great passion, and talked very fast in French. We saw he was angry, but did not understand what he said, and therefore asked the interpreters, having, I think, two with us then. They told us, he said we had polluted that holy place,

viz,

viz. in keeping our hats on, inasmuch as their Lord God was there; that if we had no more manners, they had a way to teach us better. We then departed, being deprived of the intended visit to the nuns, but that was no great disappointment. Their crosses, either of wood or stone, are very numerous, being erected in all the cross roads, and also at many places in and about their towns and villages; on some of which images are fastened, with an imitation of the crown of thorns, the reed, spear, and sponge. That the people's great poverty may more fully appear, I shall give a short description of the shoes most of them wear, who wear any sort: they are wholly made of wood, being hollowed out for the feet, except a piece of leather about three inches broad, across the instep. They appear very inconvenient to walk in, as they do not yield at all to the feet. I am persuaded there is not one in sixty, in that part of France, who wear any other sort of shoes. Many waggon loads of these shoes are brought to Dax market every week.

The 21st of the 12th month, a messenger from Bayonne brought us the agreeable news of a cartel-ship from England being arrived at Port-Passage. An order came soon after for our return, and that we might be ready to embark therein the 24th. We hired a boat for that purpose, and went  
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in her to Bayonne, being on the water all night. It was very cold snowy weather, and I suffered much thereby, taking a great cold, which I did not get over for many days. What still added to our distress, was the commissary's receiving us very roughly, and ordering us into the castle again. I know of no reason he had for being in that ill-natured disposition; neither do I remember he gave us any. I was ready to imagine it was only to furnish a pretence to get something into his own pocket by our confinement. One thing made me think he had a feeling in the profits there, was his unwillingness to give us and others, a parole. However, when it appeared that we must go to prison again, the captain of the before-mentioned cartel ship being present, demanded our liberty; which I suppose the commissary durst not deny him; by which means we had the liberty of the town a few days, until matters were settled for our travelling towards the ship.

One thing I am not willing to omit, as it will be a specimen of the unaccountable superstition and idolatry of those people amongst whom our lot was cast. Thomas Gawthrop and I taking a walk, as we often did, into the fields, came to a small building, which was somewhat in the nature of a conduit, as there issued out at one  
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end, spouts of water, over which was enclosed, in net-work, an image whose head seemed as if cut off or severed from his body. It appeared to be a fine spring of water; but that which came most under our notice was, to observe so many worshipping this water and beheaded image: I suppose not less than fifteen on their knees, some much nearer thereunto than others. We inquired the meaning thereof; but none understood English, nor we French enough to converse one with another; so that we still remained in the dark, until by making inquiry in the town, we received the following account, viz. that it is St. Leon's well, who is the titular saint of Bayonne. That this Leon was the first gospel missionary sent thither in the pagan times, and that he was greatly persecuted by them, and last of all beheaded on a hill above that place where the well now is. That when his head was severed from his body it rolled down the hill and fell upon this place, upon which there immediately issued out a spring or fountain of water. That it is now the constant practice of confessors to send people to do penance at St. Leon's well; who must fix themselves on their knees nearer or farther off according to the nature of their crimes.

When our captain had fully settled things with the commissary relative to us, we

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proceeded on our way towards the ship as far as the town called St. Jean-de-Luz, where we abode some time, taking up our quarters at a large inn. One day when at dinner we received a visit from two friars, one of whom being an Irishman could speak English well; the other had very little English. We understood the design of their coming was to use endeavours in their pretended catholick spirit, for our conversion, by bringing us into the bosom of their church, out of which, they say, there is no salvation. This Irish friar soon began to ask questions, which, for a little while, several of us answered; but the dispute seemed too much in a promiscuous and scattered way, which was not quite satisfactory; neither did it appear altogether fair for so many to engage with one; for the other friar could be of little use in argument, as he had not the language. I therefore finding my mind pretty much opened and warmly engaged, entered into a close dispute with him, which my companions observing, left it to us. I soon found that his main support in argument was the authority and infallibility of their church, but more especially of the Pope; I therefore told him it was altogether fruitless to support arguments against me, by an authority I had no faith in; but seeing he and I both allowed the holy scriptures to be of divine authority, it would be much better



better for us to back our arguments by that authority only. It was exceeding difficult to bring him to this, as I believe he clearly foresaw I should there be too many for him: which fell out accordingly, to that degree (the Lord being near, opening my understanding) that the poor man was so confounded he knew not what to answer, nor how to support an argument thereby; his memory scarce serving him to quote one scripture passage truly. This I sometimes helped him in, repeating the passages he aimed at, to see what use he could make of them; but I found him as deficient in applying, as he was in remembering the holy scriptures; which induced me to think that even their clergy, so called, find those sacred writings make so little for the support of their religion, that they do not much regard them. The dispute continued most of the afternoon; in which I must say he carried himself with good nature and civility, at least in appearance. He would sometimes express his wonder at my memory; saying, he thought I could repeat all the scriptures by heart from the beginning of Genesis to the end of the Revelations. But I knew who graciously helped me; for I did not go against him in my own strength, the Lord being with me in such a manner that I thought I should not have been afraid to have engaged with an hundred of their  
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most crafty priests; and therefore I did, and do offer the thanksgiving and praise to him alone who is eternally worthy! Towards the conclusion he asked me what I thought of their eucharist. I felt (as I thought) a snare in his question, whereupon I asked him whether he intended to ensnare me by that question; which he did not offer to deny. I was, however, enabled to answer him in such a manner as that he could take no advantage thereof, to bring me into trouble. I often cried unto the Lord to preserve us in maintaining our testimony, agreeably to what he knew was right in his sight; and at the same time to be exceeding watchful over our own spirits, lest they should be too much heated and raised in a false zeal, with indignation against the detestable idolatry and abominations of those dark countries, that we might not thereby imprudently put ourselves into their power; not doubting if the Lord required any service of us amongst them, he would support us therein, for he hath all power in heaven and earth. The friars took their leave of us in the evening, signifying they would visit us again; but they never did, nor I hardly believe they intended it.

From this place we went into that part of Spain where we first landed, and staid there and at Sebastian several weeks for the cartel ship's sailing. The Spaniards are much more disagreeable to live amongst than the French.

French. The men appeared to us in a general way, poor, proud, and exceedingly lazy; filled with high conceits of themselves, both in a civil and religious sense. They fauntered about, walking with their cloaks over their shoulders, looking upon us with contempt, as we neither could bow to their pride nor to their religion; nor could we look upon them in a favourable light, when we observed what slaves they made of their wives and of the women in general, who are employed in all or most of the drudgery, even in rowing their boats. I have seen near the two last mentioned places in their ferries, and other business on the water, to speak within compass, more than a hundred women thus employed; and scarcely a man is seen to touch an oar, unless he goes a fishing; and then his wife, or some woman, must bring his cloak or sword to the water-side against he comes on shore, and carry the fish home on her head, while he walks in state to the town. This one of the friends who were with me assured me he saw. I am far from envying our English women their happiness; I think such indulgent usage is due to the tenderness of their sex every where; yet I think that were they to see even what I have seen, as above hinted, they would be very thankful to the Author of their being for casting their lots in England, or the English dominions. And indeed, considering  
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some difficulties the sex labours under, which the men are exempt from, such as child-bearing, nursing, &c. which render them very unfuitable for such laborious employment, it discovers great cruelty in the men to impose it upon them.

The darkness of popery seems greater here than in France; although it may be seen and felt there beyond all expressions. Oh the pain and distress of soul I was almost continually under by the muddy rivers of Babylon in those lands of darkness! the harp being indeed, as it were, hung upon the willows. No sweet melody nor song of Zion could be echoed forth (the Lord knoweth) under the power of the king of the bottomless-pit, who rules in the mystery of iniquity. Yet so it must remain, until that Almighty arm of power that cut Rahab and wounded the dragon, is pleased to arise and put on strength, that he may turn and overturn; pouring forth the phials of his wrath upon the seat of the beast and false prophet, thereby making the scarlet whore of Babylon desolate, and burning her flesh with fire; that the nations may no more be intoxicated with the abominations of the wine of her fornications\*. May the Lord, for his oppressed seed's sake, hasten that day, so that the people and saints of the Most High may obtain the kingdom,  
and

\* See Psalm 137. Isaiah 51. and Revelations.

and the earth enjoy her sabbath, when sweet incense in every place on the Lord's footstool may be offered up to him with gracious acceptance\*.

I took notice at Port-Passage that a person went about the street every evening tinkling a hand-bell, as if he had something to sell, yet I could not see any thing he had, which made me ask the reason of it: I was told, that it was to remind people of the souls in purgatory, that they might pray for them. The maid of the house where we boarded brought a crucifix, desiring us to kiss it; which some of the English then present did, to please her; but upon my refusal, and withal giving her a gentle rebuke for offering me such an affront, she alarmed the house with complaints what a bad Christian I was for refusing to embrace that piece of brass. Having soon after to pass through an entry, I found two men, I suppose lying in wait for me. One of them came slyly behind my back, laying fast hold of both my arms, in order to confine me, whilst the other brought the image to my face; intending, no doubt, to force me into that which they could not bring me voluntarily into. I soon perceived what they were about, and presently freed myself from their (to me) very odious design; shewing them, by a stern countenance, and some sharp expressions,

\* Daniel 7.

pressions, that I was much displeased with their uncivil treatment.

I cannot fully account for the cause, but whilst in Spain, I felt at times, or at least I thought so, something like snares laid to do us mischief. However that was, the Lord graciously preserved us, and gave ability to maintain our testimony, as far as he was pleased to require of us in those countries; which was chiefly in feeling the distressing weight of death and darkness that covers the holy seed sown in the hearts of mankind, and which is pressed down by their superstition, idolatry, and wickedness “as  
“ a cart is pressed that is full of sheaves.” It as surely groans for deliverance as Israel did under Egyptian bondage. In sympathy therewith (as I take it) my soul was mostly in deep anxiety; being, as it were, dumb with silence, and closed up in painful death and darkness; ready at times to say, Surely I am in the same spirit with them. But the material difference was this; it was their element, wherein they lived pleasantly and delighted to breathe; whereas I could neither live nor breathe therein; so far from it that I often looked upon myself in a manner quite dead. But let everlasting praise ascend to the God of the living, world without end! He was pleased to bring me through this horrible death and darkness, to enjoy the glorious day of his salvation again, and to be one of those,  
though

though unworthy, who have “the Lamb slain from the foundation of the world” for their light and leader. Then I saw that even in that day of uncommon trials both within and without, my life was sure (though not discerned by me,) being hid with Christ in God.

It was some time after my arrival in England before the thick darkness before-mentioned quite wore off my mind; yet I was favoured, at times, with the shining of the Sun of Righteousness, as it were breaking through a thick cloud, to my unspeakable joy and comfort, and I believe in the work of the gospel, to the great satisfaction of many others, to whom I was, through deep suffering, in some degree qualified to speak, even as deep calleth unto deep.

We arrived in England, and came to an anchor in Torbay, the 26th of the 1st month, 1748, after a passage of five days. The ship was bound for Plymouth, but the sailors who had been prisoners in France, being in fear of another confinement by being pressed on board of the men of war, took the command of her from the captain, by something, in appearance at least, like force. He told them he had a safe protection from the government, whereby they would be secured from what they feared by going to Plymouth. But they did not regard that, neither was he, as we thought,

averse to going into Torbay, as he had the sailors to lay it on; for we had reason to apprehend he did not keep us waiting in Spain so long for nothing; so that the Bay might suit his purpose better also. It being the 1st day of the week, in the evening, when we came to an anchor, Thomas Gawthrop and I had a great mind to go on shore, that we might endeavour to find a meeting of friends. Next day some of the company signifying their intention of going about midnight, that being the time when I suppose the tide would serve best; we therefore requested they would call us, which they did. The ship lay a considerable distance from the town of Brickham, where we intended to land. We had been in the boat but a little while, when a great storm of wind and rain beat furiously against us, so that the men at the oars found it hard to keep the boat up against it. We encouraged them all in our power to work for their own lives and ours, letting them know, if they would bring us safe to land, they should be well rewarded for their pains. The danger of being driven back to sea was very apparent, and I believe much feared by all in the boat. The poor men exerted their utmost endeavour, which, through the good providence of God, proved successful in bringing us safe to land. This I looked upon as a merciful preservation, having seldom,  
if



if ever, in the course of my life, apprehended greater danger. We were exceedingly wet with the rain, but having good fires made for us, and other necessary accommodations, did not suffer much thereby. By enquiry, we found there was a meeting of our friends held near a place called Newton-Bushel, about ten miles off, to which we went, being truly thankful for the great favour of a safe arrival in England, and the opportunity of sitting down in a meeting of friends again; though we did hold meetings amongst ourselves in our captivity, on first-days, when it appeared practicable. This meeting was but small, and the life of religion seemed to me at a low ebb. I had nothing to deliver unto them by way of testimony. Friends were very loving to us. On second-day we proceeded towards London, as far as Exeter, where friends entertained us kindly that night. Next day Thomas Gawthrop, Isaac Greenleaf, and myself (leaving our ancient friend Peter Davis with friends there) hired horses as far as Honiton. There I bought a good serviceable mare, that carried me safe and well through most of my travels this journey in England and Wales. We took Bridgport in our way, and lodged with our worthy friend Samuel Bownas, who, with his house-keeper, entertained us with affectionate kindness. Now did we begin to enjoy the sweetness  
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of brotherly love again. The quarterly-meeting for Dorsetshire was held next day at that place, to which we went. It was very small, and the power of truth which is the crown of all our religious meetings, as I thought was very low therein. We must live in that power at other times, if we expect its gracious assistance in the weighty affairs of the church when met for the management thereof; for that which is born of the flesh is but flesh, and cannot enter into the kingdom of God, nor so much as see it. All is certainly of the flesh that hath its principal delight and satisfaction in sublunary things. So that, although some may maintain the character of God's people as to the outward appearance, yet if the love of earthly things hath the chief room in their hearts, the love of the Father is not in them; and therefore such are not qualified to do God's work. Church-government, according to the discipline he in his wisdom hath established, requires our understandings to be divinely enlightened to move rightly therein; but when any speak and act in the same natural reason and understanding whereby they manage their outward affairs, which although capable of the one, is altogether unfit for the other; for "the world by wisdom knows not God," consequently these are not likely to understand his work; but in their pretended endeavours to promote, they mar it, and frequently darken counsel

counsel by a multitude of words without right knowledge. Instead of raising life in a meeting, they bring death and darkness over it, to the great pain of the upright-hearted, who are not always ready (like those above hinted at) but experimentally knowing their sufficiency for every good word and work to be of God, they dare not move until it please him, by moving upon their hearts, to open their understandings and to be a spirit of judgment unto them: in this only, there is binding and loosing, remitting and retaining, with divine approbation; which is livingly known and sealed upon the understanding of the faithful, by the holy spirit of promise. Our way was quite shut up as to ministry or other publick service in that meeting. After which we pursued our journey for London. But I found constant riding very painful, not only because I had not rode much for a considerable time, but having, according to the custom of America, been used to an easy pacer. My mare now being a trotter, was hard to bear until I was more accustomed thereunto, which then proved very agreeable. Our friend John Hunt and his wife met us on 7th day at Staines, and being in a coach, prevailed on me, as I was weary with riding, to go with them thereinto, and took me to their house, where I was kindly entertained, not only that time of my stay in the city, but also at divers other

other times during my travels in this nation. I continued about two weeks in the city, visiting meetings as they fell in course, being mostly low and pretty much discouraged in my mind with a deep sense of mine own weakness, the greatness of the work which was before me, and the mournful state of the church, as it appeared to me, in London. I had but little openness as to ministry, yet endeavoured to wade along as patiently as I could; it appearing to be my principal business then to suffer with the oppressed seed, mourning with a sensible remnant, who I could perceive had sackcloth underneath, for the prevalence of worldly wisdom and grandeur in that great city; the little low meek thing, which by the power of God was exalted amongst us in the early time of our being a people, was in too general a way overlooked and disregarded; and man's will and wisdom taking its place, was grown very high, assumed the government in a large degree, where the wisdom of God formerly bore rule. But this did not prosper; instead thereof, greater waste and desolation prevailed. The breathing panting babes after heavenly substance were greatly discouraged, being ready to say, All is gone! The glory is departed from Israel! What can be done now? But I saw they were to be raised in the Lord's time, as an army to fight his battles against the uncircumcised

in heart and ears; and that the victory over that spirit was to be obtained through sufferings. Thus I have given a short hint of the afflicting view I had of the state of our society in the city of London; which place I shall leave for the present; as I shall, in the course of this journal, have occasion, divers times, to make some farther observations thereon, which may tend to explain the above.

I had an ancient mother in Radnorshire, South Wales, whom I had not seen for about twenty-two years. I therefore purposed taking meetings in my way thither, and also in my return to London yearly-meeting. I set out in order to be at Reading quarterly-meeting the 16th of the 2d month, which I attended to good satisfaction. After this meeting I took the following in my way, viz. Henley, Warborough, Witney, Gloucester, and Ross. The Lord being my gracious helper, either to do or suffer, in which I endeavoured to be faithful, according to the discovery I received of the divine will. The 26th I got to my mother's house, having sent a messenger a little before, lest a sudden surprise, although arising from much joy, might prove too great a shock for my dear ancient mother to bear without some inconveniency. I suppose our meeting might somewhat resemble that of Jacob and his son Joseph's. It doubtless afforded much  
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comfort to my worthy mother, she being a valuable religious woman, not only to see me again, but also that I was come upon a service she so greatly loved and valued. My honoured father had then been dead about three years. I had a brother and sister then living with my mother, and another sister married, who lived not far from her. I staid thereabouts somewhat more than two weeks; in which time I had divers very large, and some very open precious meetings; many of other societies flocking to them, who seemed much reached by the testimony of truth. But alas! I found things very low there, as to friends, which was cause of sorrow to my mind. Wrong things creeping in, and very few if any, who had judgment and courage enough to deal plainly with disorderly walkers. I was at their monthly meeting, and endeavoured to stir them up to a more diligent and zealous exercise of wholesome discipline; but they appeared weak. On 2d day, the 16th of the 3d month, I took leave of my dear mother, brother, and sisters, and set out in order to be at the yearly-meeting in London, Edward Jones bearing me company. I took the following meetings in my way, viz. Ammelly, Leominster, a quarterly held at Broomsgrove, Worcester, Evesham, Shipston; on first-day had two meetings, at Lonycompton in the morning and Chippingnorton in the afternoon;

noon; then to High Wickham, Chesham, and Uxbridge. I had divers open satisfactory meetings, and some very trying and afflicting. The Lord was pleased to be my help and support, to whom be humble thanksgivings for his gracious condescension to the low estate of his poor servants.

I got to London on the 7th day of the week, and the day following attended Gracechurch-street and Devonshire-House meetings; but I had very little openness therein. My spirit was very low and greatly depressed, so that I seemed to myself near fainting under the weight of my burden, which was very great. On 2d day the yearly-meeting began. The first was a meeting of ministers and elders in the morning. Many brethren were met from divers parts of the nation. Amongst whom, I looked upon myself as a mere child, having much fear and reasoning in my mind lest I should dishonour the great master's cause, and discover my great weakness (as the same appeared in my own view) to those pillars in the church and experienced servants in the Lord's work. But he in great mercy condescended to my very low estate, and regarded my humble breathings, giving me the word of life to preach with demonstration that day, which much opened my way in the minds of friends, and was of considerable advantage to me in my future service; for very much depends on our

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having good place in the hearts of the faithful, and that cannot well be until they know us. Christian prudence teacheth not to lay hands suddenly on any; therefore such must see and feel the spirits one of another, in some degree, before they can unite. Was there not great care and caution in this respect, gross hypocrisy, by putting on the outward appearance, might be encouraged, which would be a very grievous wound to God's cause? Many friends after this meeting shewed affectionate regard to me; but none more than that substantial minister of the gospel Samuel Bownas. It had a proper effect upon my mind, to strengthen it, and raise humble acknowledgements to the Lord for his mercy herein. It being my fervent prayer, that whatever I might go through on account of the unfaithful, my service and labours might be acceptable to the saints, and that I might be favoured with a sense of the unity and help of their spirits accompanying me therein. I attended the yearly-meeting constantly, both the meetings for worship and discipline as they fell in course. The power and virtue of truth was near, to the strengthening and comforting our spirits in a good degree: but I have known a much fuller enjoyment and overshadowing thereof, even when all the hills and mountains have been melted as it were, before him who is glorious in holiness, and fearful in praise, working



working wonders for the help and preservation of his people. O then we could experimentally say, the Lord of awful majesty presideth amongst us, being a spirit of judgment to them that sit in judgment, and all we stand in need of; even as a place of broad rivers and streams, where nothing of man's invention could obtain any place! These were times of rejoicing in the presence of the Lord, and drinking freely of the wine and milk, without money and without price. O how hath my soul said, it is good to be here! Having a desire, with Peter, to tabernacle there; much dreading to descend into this vale of tears again, where I must struggle with my many infirmities, which I did not then much feel: but I do not instance this with design to justify those anxious fears and taking thought for the time to come; but rather as a mark of my great weakness and want of growth in the most precious faith, which is the saints victory, whereby, as we grow therein, strength and patience is received, to endure hardness as good soldiers of Jesus Christ; not viewing with much anxious fear these light afflictions, which are but for a moment; seeing, in due time, if we are properly exercised thereby, they will work for us a far more exceeding and eternal weight of glory.

On the sixth-day of the next week after the yearly-meeting, I set out in order to be

be at the three eastern yearly-meetings, being accompanied by my friends John Hunt and his wife, and Christopher Wilson who was to be my companion. We lodged that night at Brentwood; next morning early we passed on to Chelmsford, (the weather being extremely hot,) and breakfasted at my dear friend Frances Wyatt's, who afterwards, through the kind providence of God, became my truly affectionate wife. Divers friends went forward towards Colchester, but my companion and I staid at Chelmsford meetings on first-day. The weather continuing very hot, I think then equal in heat to our weather in America, there arose a storm of thunder and rain in the time of the meeting: one clap of thunder, whilst I was upon my feet, so terrified friends as to take away their attention for the present, and I expected to have been obliged to sit down; but waiting a short time, friends recovered, and I went on. A boy was killed thereby, as he was playing near Springfield steeple-house, about a mile from Chelmsford. We went after meeting to Kelvedon, and next morning were accompanied by several friends towards Colchester; but I was so extremely ill of a fever, that I was obliged to alight at Lexton, about a mile from the said place. We mounted our horses again after I had recovered a little; but before we had proceeded on the way above half a mile, there

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came on such terrible thunder, as is seldom known in this part of the world. The lightning appeared to glide in streams of fire on the surface of the earth a considerable way, and there seemed, as I thought, a strong smell of sulphur. The thunder frightened my mare to such a degree, that I being poorly, could scarcely sit her; but through mercy I received no hurt. I continued ill at Colchester, so that I did not attend many of the meetings. The yearly-meeting ended there on fourth-day. On the sixth-day following, I was so recovered as to ride in a chaise to Maningtree, and had a meeting there the same day. On seventh-day we went through Ipiwich to Woodbridge, in order to attend the yearly and quarterly meetings there for the county of Suffolk. We were at their meeting on first-day; on second-day was held their meeting for discipline, wherein the power and virtue of truth seemed to me low and depressed; and, although I was fully persuaded there were divers living, concerned members therein, who had the cause of truth at heart, yet they appeared also depressed. The chief reason whereof I then apprehended and have more clearly seen since, was giving too much place to a few busy forward members, in whom man's will and wisdom was too much exalted, who assumed the rule and government of that meeting; which they were too much indulged in  
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by the cowardice of those whose proper business it was to work for God; that by his blessing and assistance, they might exalt the weight and authority of truth over such spirits. For the dominion and majesty of truth in a meeting soon foils and overcomes them, as it is abode in by the heirs thereof; but if they are slack and negligent in possessing their right, usurpers will often take it from them, in this sense. So that such who are called to work for God in his church, by holding back more than is meet, not only bring poverty and leanness upon their own souls thereby, but also open a door for the spirit of antichrist to enter in. I have often seen, that when the wise woman neglects to build the house, the foolish woman, by pretending to build, hath pulled it down with her own hands: this hath been no small cause of the waste and desolation in some places. I have had much labour with that busy active forward spirit since, both in meetings and in private plain-dealing, as also in stirring up and encouraging the right minded to stand their ground; which I hope hath not been altogether without some good effect. I could not well be easy to proceed without making the above remarks, as a caution to such into whose hands this may come, since it is no small thing to be guilty of negligence in the work of God, nor to engage therein without a proper qualification,

lification. Meetings for worship were held on third and fourth days, wherein we were favoured with a good degree of that heavenly virtue, in which there is renewal of strength and comfortable fellowship one with another. From thence we proceeded towards Norwich, taking Brandiston and Ixston meetings in our way; where true religion appeared to be mournfully low.

Norwich we were favoured with considerable openness and satisfaction in their meetings on first-day. The quarterly and yearly meetings for the county of Norfolk were held on second, third, and fourth days. Divine goodness was felt assisting in close exercise and labour, for the help and recovery of a declined people; and heavenly fellowship sweetly enjoyed with those who preferred the prosperity of the city of God to their chiefest joy. On fifth day we had a meeting at Wymondham, wherein we were opened in gospel service, to our comfort and relief in a good degree. Next day we had a meeting at Tasborough, which was a very painful trying time; my duty therein was to set an example of silence. Here my agreeable companion and I parted. He had been with me ever since I left London. I was now alone, as to any constant companion, and on the first-day following attended Norwich meeting to pretty good satisfaction; and had the following meetings appointed in my way to Lynn viz.

viz. Lammaſ, North Walfam, Holt, and Wells; in moſt of which I had cloſe laborious ſervice: being led, as was often my lot, to ſtir up and awaken (if poſſible) careleſs lukewarm profeſſors. Our friend Edmund Peckover accompanied me to Lynn, where we had two meetings on firſt day; they proved very painful and laborious: I had very little openneſs as to miniſtry. From thence we went to Wiſbeach, which was a ſmall meeting, and things appeared very low. The next meeting we had was at Gedney, things being alſo very low. From thence we went to Spalding, and had a heavy laborious meeting: here my friend Edmund Peckover left me and returned home. The ſame day was a conſiderable eclipse of the ſun. The next meeting I had was at Broughton, which was very painful and afflicting. The great loſs ſome in that part of Lincolnſhire (through which I paſſed) have ſuſtained, by forſaking the fountain of living water and the commonwealth of our Iſrael, that they might embrace this preſent world, Demas-like, was ſorrowfully felt: although ſome of them might retain the outward form, yet having loſt the dew of their youth, they were become dry and formal: by whoſe means, and the undue liberties indulged in too many of the youth, a thick darkneſs was raiſed that might be felt; which did, in a ſorrowful degree, tend to eclipse the beauty

beauty of our Sion. I travelled from thence through Newark, and a considerable way by the pleasant river Trent, to Nottingham. Being first-day, I was at the meetings there both fore and afternoon. Truth greatly favoured in opening doctrine and counsel in the morning; the afternoon not quite so open, but in a good degree to satisfaction. From thence to Oxon meeting, which was small yet open. From thence to Mansfield, and had a painful trying meeting there. The next was at Chesterfield, where the meeting was but small, yet truth livingly favoured, opening counsel for our help and encouragement in the way of well doing. Notice being previously given, I had a large meeting at Matlock on first-day. There were a few friends, and many others at this meeting, which proved heavy and laborious for some time; yet divine goodness afforded ability to work through, and the holy power of God was in a good degree exalted; praises to his name for ever! The next meeting I had was at Hansworthwood-House on the borders of Yorkshire. There were but few friends, and of those few, most of them seemed to depend too much upon the labour of the ministers, as is sorrowfully the case in too many other places. I had nothing to administer unto them but an example of silence, that appearing best adapted to their states; for unless the great benefit thereof is experienced,

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ced, there can be no real advancement in true religion. I went from thence to Sheffield, which was a large meeting, and the doctrine of truth was largely and livingly opened therein; I believe to general satisfaction, and to the comfort of the upright-hearted. From thence I went to Highflats, and was at their meeting on first-day, which was very large; being composed of plain country friends. The Lord was pleased to favour us with a precious opportunity together, in the comfortable enjoyment of his love shed abroad; under which holy influence, the doctrine of truth was largely opened; the glorious powerful name of the Lord was magnified, and his humble, dependant children were encouraged to serve him with a perfect heart and with a willing mind. The next meeting I had was at Brighouse, which was to pretty good satisfaction; truth owning and comforting our spirits therein. Next day I had a very painful afflicting meeting at Halifax, having reason to fear but few of the members were rightly acquainted with the quickening virtue of true religion in themselves: when this is the sorrowful case, it makes heavy work for painful travellers. My labour amongst them was in a close rousing way, but it did not appear to have much impression. From thence to Gildersome, where I had a pretty open comfortable meeting; and next day one at Leeds to satisfaction.



satisfaction. This being a large meeting, I staid over first-day, and am perswaded there was a sensible weighty body of friends belonging thereunto; yet there seemed to me a much larger, as to number, who contented themselves in the profession of truth, and in hearing the report of others concerning the heavenly country. The indifference of these, together with their eagerness after words, appeared to me a cause of painful anxiety of spirit in that meeting, which I had to suffer under both morning and afternoon. Here my friends John Hunt and his wife from London met me, with intent to accompany me to some meetings in that county, of which I was glad, being alone, often low and much discouraged in mind, in a deep feeling of mine own weakness; as also having to wade from place to place, in a painful sense of a greatly declined people whom I was concerned to labour amongst; so that, had not divine goodness at times made me sensible his everlasting arm was underneath, to support my afflicted soul in various probations, I had certainly fainted. But, blessed be his holy name forever, he was often graciously pleased to open a way for me to hold on, when I could see none, leading me by the hand like a tender merciful father, one step after another; and giving me more place in the love and regard of his people than I looked for, or could,

could, as I thought, reasonably expect. I was many times greatly abased in mine own sight; ready to say, to what good purpose do I visit the churches? for I seem to move in an untrodden path, as under the weight of the hills and mountains of exalted unfruitfulness; and often, as it were, groping in the chambers of death, with such constant afflicting views, that I was ready to say with the prophet, "I am a man of unclean lips, and I dwell amongst a people of unclean lips;" but the live coal from the holy altar, soon removes all that tincture or seeming defilement, which doth not proceed from our own sins and miscarriages, but from those of others. Thou deep wader for the good of souls, this is wrote principally for thy sake, that thou mayst see others have gone the same way before thee, and be encouraged so as not to sink under thy burden. I found in the Lord's time (as thou wilt, if thou patiently holds on thy way) that tribulation worketh patience, and patience experience, and experience hope. The Lord gave me thereby clearly to see, I must thus feel the wounds, bruises, and putrifying sores of the sons and daughters of Sion, or I could not speak to their states and conditions feelingly and effectually for their help and recovery. Our Lord and Saviour Jesus Christ was touched with a feeling of our infirmities. He bore the weight and painful sense of the sins of

of the whole world, tasting death for every man; whereby he reached forth a merciful hand of help and salvation for the recovery of all, sufficient for all who believe in him and obey him; and his faithful messengers must know, in degree, a drinking of the same cup, and being baptized with the same baptism he was baptized with, not only on their own accounts, but also on the account of others. He still suffers by his spirit, as under the weight and oppression of sin and iniquity, in the hearts of the children of men; so that all those who are one in spirit with him, must in measure feel his sufferings, and sympathize with him therein; travelling in pain, that Christ may be formed in the hearts of mankind, ruling in his kingdom on earth, as he rules in heaven. But these things are too mysterious for the wise and prudent of this world to understand, being only revealed to those who are indeed born of God.

We staid at Leeds until fifth-day, there being a burial, attended by a large number of friends and others. Truth opened our way in the ministry to good satisfaction. Next day we had a small meeting at Knaresborough, where we found things very low. From thence we went to Thirsk, and on first-day had a precious open meeting there, in which the testimony of truth was greatly exalted, and the upright-hearted sweetly comforted.

comforted. The praise of all belongs to the giver of every good and perfect gift. Next day we went to visit our ancient honourable friend John Richardson, at his house near Hutton in the Hole. He had scarcely sight enough to distinguish us one from the other. We were received and entertained by him with true love and brotherly affection. He was much at liberty in his spirit, and very free in discourse about religious things, in which his life and great delight appeared to be. He shewed us (in manuscript) a journal of his life and travels in the service of the gospel, since published, wherein are many very useful observations and remarkable occurrences, which I hope will be of great service in the world. On third-day we had a meeting at Hutton, wherein we were favoured with some degree of openness; yet truth did not raise to any considerable degree of dominion: but all is best as the Lord is pleased to order, for from him alone proceed the issues of life. On fourth-day morning we took leave of our said worthy friend in much affection, and had a small meeting at Bilsdale: things were low as to the life of religion in that meeting; after which I parted with my friends John Hunt and his wife. John Scot of Leeds continued with me, who was an honest labourer for the arising of life in meetings, and I thought of considerable

derable help to me. The next meeting we had was at North Allerton; which was rather low and heavy to wade through. We went from thence to Darlington in the county of Durham. I had close painful labour there; earthly-mindedness in professors is often the cause of such hard work, as it obstructs the current of life, both in themselves and also frequently in our religious meetings, like the Philistines stopping up the wells which the true seed hath opened in the hearts of believers; so that many times, instead of their having to sing, Spring up, O well, and we will sing unto thee! there is mourning and painful labour in sympathy therewith, to have them opened again, that the flock of Christ's fold may all be watered with the refreshing streams of that river which flows from the presence of God. The next meeting I went to was Raby, being on a first-day; it was a large heavenly meeting, truth having great dominion, and friends were sweetly comforted together. At Bishop Auckland, the Lord favoured with matter and utterance to a considerable degree of ease and satisfaction. From thence I went to the city of Durham, and had a hard painful meeting in silence; also at Newcastle we had a close, trying, laborious meeting; occasioned, as I apprehended, by undue liberties in thinking and acting, which had raised darkness to be felt in that meeting.

ing. We had an open comfortable meeting the next day at Shields. We went to Sunderland, and attended their meetings on first-day: that in the morning was very open and satisfactory, the testimony of truth going forth freely to the several states of those present, who were much affected therewith. In the afternoon it was a heavy afflicting meeting; but little felt of that which crowned the meeting in the morning. We often find afternoon meetings are the most heavy and painful, occasioned, no doubt (in part at least) by answering the cravings of nature to the full; whereas they should be denied a full gratification, as little sustenance would, for that short space of time, answer much better, and be no injury to the constitution. If any think this hint, by way of caution, impertinent, there is reason to doubt, that they are yet too much strangers to the nature of true worship and the many impediments in the way of its due performance; what I have above-mentioned is none of the least. I was quite shut up as to ministry in the afternoon. Here I met my valuable friends Jonathan and Margaret Raine of Trawden in Lancashire, being the first time I saw them; concerning whom, more hereafter. On second-day we had another meeting in the city of Durham, wherein the Lord was graciously pleased to exalt his glorious and powerful name over all disorderly and corrupt

rupt libertine spirits; there being some such in the meeting, which was evident to me, from the main scope of the testimony I had to deliver amongst them. It was with remarkable authority and sharpness against such, who having departed from the divine light, wherewith all mankind are enlightened, choosing rather to be in darkness, were so lost in a maze of error, as even to call in question the truths of the Christian religion. I was afterwards informed that there were some such in that meeting who had imbibed the dark and wicked principle of deism, or free-thinking, so called; but I had no outward information concerning the state of any there before the meeting, which I always carefully shunned. The next meeting I had was at Stockton, to pretty good satisfaction, as truth opened my way to discharge the service required; yet the meeting was small, and things appeared low, as to the life of religion. I went from thence to Yarum in Yorkshire; had a meeting there, and at Yatten, and Moorsham, to a good degree of satisfaction. The next meeting I had was at Castleton. The two last named were on the Moors, amongst a very plain people, who appeared to be in a low station of life, but I found the favour and virtue of truth amongst them, especially at the latter; to which that substantial minister of the gospel Luke Cock, did in his life-time belong: the remem-

brance of whom, although I never personally knew him, was very fresh and living before me in that meeting, as if his spirit had been present; I could, as I thought, perceive the good effects of that worthy man's Christian labours amongst those people; and a precious meeting the Lord favoured us with together: to whom, for the multitude of his mercies bestowed upon us, poor unworthy helpless creatures, be humble thanksgiving and praise, now and for evermore. Whitby was the next meeting I attended, being on first-day, where I had very close laborious work. An earthly lofty spirit had taken too much place in some of the professors; the tendency whereof is, by darkening the understanding, and blinding the judgment, to account various weighty branches of our Christian testimony small trifling things. Here the flesh, that warreth against the spirit, having the ascendancy, its language is quite opposite thereunto. The flesh saith, there is little in dress; religion doth not consist in apparel; there is little in language; there is little in paying tythes &c. to the priests; there is little in carrying guns in our ships, to defend ourselves in case we are attacked by an enemy. To which, I think, it may be safely added, there is little or nothing in people, who plead as above hinted, pretending to be of our society; for if they can easily let fall the before-mentioned branches  
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of our Christian testimony, I am fully persuaded, they will maintain the others no longer than they apprehend it will suit with their temporal interest. I have often wondered why such continue to profess with us at all. They are not really of us who are not concerned to maintain those principles and testimonies the Lord hath given us to bear. I was, through mercy, enabled to discharge the service required of me, and went from thence to Scarborough, where the Lord, in gracious condescension, was pleased to open doctrine and counsel for their help; who appeared to me mostly low and weak, as to a real growth in true religion. From thence I went to Pickering, where the Lord gave us a very precious opportunity together, in the comfortable enjoyment of his power and refreshing presence; to the exaltation and renown of his great name, who is worthy for ever. Next day I had a meeting at Malton, being a close searching time; truth seemed at a low ebb there. The next meeting at Cranfick was very small, but the Lord was pleased to own and comfort us together, affording counsel for their help and encouragement. I went from thence to Bridlington, and was at their meeting on first-day; it was small, and things very low amongst them, as to the life of religion. Oh how greatly is that, and many other meetings declined, both as to number and  
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a lively experience of true religion: some friends informed me, as I remember, that they knew the time, when fourteen or fifteen ministering friends belonged to that meeting; and now perhaps, not a much greater number of members of all sorts, belong to it. Once there was a wonderful time of gathering into the vineyard of Christ; but since, with sorrow and lamentation it may be said, there has been a losing, scattering, and dwindling away in many places; the principal occasion whereof seems to have been, an inordinate love for transitory enjoyments, lawful in themselves and places, but not to have the chief possession of the mind. When that becomes the sorrowful state of any, they cannot favour the things that be of God, but the things which be of men; and are of consequence deprived of that all-sufficient help, so to live and walk, as to answer the witness of God in others; to train up their children in the nurture and admonition of the Lord; and to maintain the testimonies of truth with a convincing strength and efficacy. So that although the form is retained in a considerable degree by such, and they may also be fortified with arguments, to maintain the consistency of our profession with the primitive plan laid down in holy writ, yet, wanting the salt of the kingdom in themselves, all their pretensions without it will prove nothing; yea, worse than nothing,

thing; seeing, by how much more they have had the opportunity of knowing more than others, by so much their condemnation will be greater. Next day we had a small meeting at Hornsey, and from thence went to Oufwick, and had a large meeting, wherein truth favoured in opening doctrine largely, and to a considerable degree of satisfaction. The next meeting we had was at Hull, which was indeed a very painful exercising time of silence, in a mournful sense of great declension. We find it recorded in the holy scriptures, that we must enter the kingdom of heaven through many tribulations. It is indeed a very wonderful mercy, that such unworthy creatures as we are should be so highly favoured, as to be admitted thereinto on any terms. I have considered, that our afflictions in this day, both in the manner and cause, differ much from the trials of our worthy predecessors. Their bodies were frequently imprisoned, and grossly abused by people of different religious persuasions; but our spirits, when engaged in the work of the gospel, are often imprisoned, depressed, and greatly afflicted, by means of the great unfaithfulness of many under the same profession with ourselves; being at times, on account of such, so closed up in a painful sense of death and darkness, as to be somewhat like the prophet of old, quite shut up and dumb with silence. This may be occasioned by such,  
who

who are so far alienated from the sensible reaches of that measure of grace in their own minds, as not to be opened thereby to receive the word preached to advantage; (for the word goeth not forth in vain; but will accomplish that for which it is sent;) and it may also be necessary, on account of those who have often been comfortably refreshed by sitting under a living ministry, yet neglecting their own duty in a spiritual labour for heavenly bread, look too much for food from the labour of others: which unjustifiable dependance and expectation, is often disappointed and mortified. The main design of gospel ministry, is to turn the children of men to the grace of God in themselves, which will teach them to work out their own salvation, and diligently to seek the Lord for themselves, in whom, their strength being renewed, their spirits would unite, and greatly help and relieve the ministers in their gospel-labours. From Hull I went to North Cave, where I had an open comfortable meeting. Thence to Howden, where the meeting was small and things very low; it was held in silence. I went next to Selby, and attended their meetings on first-day. I had some strength and openness for service in the morning; in the afternoon I had to sit in silence; I could find but very little of the life of religion there. Next day I had an open comfortable meeting at Rawcliff; thence at Pontefract, where things

things were low and painful. The next meeting was a small one at Wakefield, wherein I was quite closed up in silence; the state of the meeting, as I apprehended, requiring it. I went from thence to Leeds, and next day to the house of my esteemed friend William Hird, intending for Bradford monthly meeting, which was held on sixth-day, wherein I had thorough service, and the blessed truth had great dominion, to the joy and comfort of many hearts. I returned to Leeds, and attended their meetings on first-day. They were low and rather painful; my service therein was in a close searching way; but those who are at ease in Zion like smooth things best, and are almost ready to say now, as some did formerly to the seers, see not, and to the prophets, prophesy unto us smooth things. I went from Leeds to the quarterly-meeting at York, wherein I had considerable openness in service; yet my spirit was inwardly and secretly pained most of the time; the cause whereof, as I apprehended, was the numbness and earthly-mindedness of many members of that very large assembly; in which there were, notwithstanding, a wise lively substantial body of friends; which, by account, hath continued in a succession from the early times of our society. When this meeting was over, I set out, in company with several friends in their way home, in order to visit some meetings

in the Dales, on my way to Kendal quarterly-meeting; John Scott being also with me. The first meeting we had was at Banebridge in Wenfley Dale, which was large, being on a first-day. It was a very close trying laborious meeting. I had very little to say by way of ministry, but suffered deeply in spirit, under a sorrowful sense of carnality prevailing. Next day I had a very comfortable reviving meeting amongst a few plain friends in Grisdale. After which I went home with that plain faithful minister of the gospel Alice Thistlethwaite, who had borne me company from York, to her house in Dent Dale, where we had a meeting next day, which I hope was in a good degree serviceable, although things were but low. After this we went to the house of that worthy elder and minister of the gospel James Wilson, near Brigflats, where, next day, the Lord was pleased to favour us with a powerful glorious meeting; so that we could thankfully witness truth was over all. Such thorough open meetings, but seldom fall to our lot in this declined state of things. Yet the Lord is all-sufficient for the help and support of his faithful servants, in all times and dispensations of his providence to mankind; so that we not only can say, sufficient to the day is the evil thereof; but also, sufficient to the day is the strength and wisdom afforded for our assistance in the  
 Lord's

Lord's work. Next day I went to Kendal, being accompanied by the before-mentioned worthy friend, who entertained me on the road with divers very pleasing accounts concerning the spreading of truth in those parts, and the wonderful convictions thereabouts, by that memorable servant of the Lord George Fox, which the said friend had heard related by eye-witnesses, who were themselves convinced at that time; this made the journey exceeding pleasant to me, nothing disagreeable therein, but its being too soon over, as that put an end to this delightful conversation.

There appeared to me a valuable body of friends in and about Kendal yet left, although divers in that town had been removed by death but a little time before; the loss of whom was much lamented by the survivors, as they had been useful members in their day. It also appeared that good order was well maintained, and that excellent discipline established amongst us in the wisdom of truth, seemed to be as duly put in practice, as in most places I have observed amongst friends; yet my way was much closed up in suffering, during the quarterly-meeting: I staid their meetings on first-day, and was largely opened in the morning, truth having great dominion; but in the afternoon was shut up in silence. On third-day, being Windermere general meeting, I went to it; truth

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greatly overshadowed that large assembly, and the testimony thereof was much exalted, to the edification and sweet refreshment of the upright in heart, as well as deeply affecting the minds of many, I hope to their lasting advantage, who had taken more liberty than truth allows of. Next day I had a small meeting at Grayrig, where things were low. At Preston the Lord was pleased to favour us with an open comfortable meeting, and truth's testimony was exalted. After which I went to Kendal, and had a very comfortable meeting amongst friends there. From thence I went to Swarthmoor, and was at their meeting on a first-day, in a meeting-house built near the hall, by George Fox; I could not discover much lively sense of true religion there, it being a time of painful suffering silence. From thence to the Hight meeting, which was to pretty good satisfaction; and thence to Hawkshead; the meeting there was low and afflicting. My principal service was to give an example of silence, which frequently fell to my lot; the Lord favouring with resignation to his divine will. Next day I had a small open satisfactory meeting at Kewick; and went to Isel meeting; but had nothing to deliver by way of testimony, being wholly shut up. From thence to Pardshaw, which, I think, is the largest country meeting in England, and friends there generally made a plain becoming appearance,



pearance, much resembling many meetings in Pennsylvania, both for largeness and otherwise; the view whereof gave me singular pleasure, and abundantly the more, as the great master of our assemblies was graciously pleased to honour and comfort us with his living presence, in which there is fulness of joy: matter and utterance was given by him to a discharge of duty, in which there was peace. I had an open satisfactory meeting in the evening, at my friend and old companion Christopher Wilson's. Next day I had a meeting at Whitehaven. Thence to Broughton, where I had a meeting. I endeavoured to lean upon the Lord alone, for guidance in my service, and by him was frequently much opened, in the states of meetings and individuals present. The next meeting was at Cockermouth, which was to a good degree of satisfaction. Thence to Allonby, where truth favoured with a good degree of openness and peace. From thence I went to Holme, a meeting remarkable for having been, I suppose, more than sixty years interrupted, and grievously disturbed by a wicked unruly company of ranters. It began in some of the Pearsons, and when they were removed, others succeeded in the same spirit. Some of them were at the meeting when I was there. A woman of the party spoke several times in such rancour, that I do not remember ever to have taken notice of a voice so much tinged with

with a dark diabolical spirit; but friends, in the blessed enjoyment of the powerful truth, were quite over it and them, and I believe, had therein been in a good degree preserved; as that meeting appeared to me the liveliest of any thereabouts, having, as I remember, five or six public friends belonging thereunto. The next meeting I had was a small one at Bolton; truth favoured with a comfortable degree of openness therein. Thence I went to Wigton, and attended both their meetings on first-day; it was an exceeding painful exercising time. My mouth was, as it were, closed up in mournful silence, yet not without a pretty clear view and sense of the sorrowful states of those amongst them who had been the principal cause of the death and misery which I felt; I saw what they were doing in the dark, as it were, through the hole in the wall. O! what a great snare bright genius, and extensive natural abilities are to some, when they are deluded by Satan to trust in them, and presumptuously to imagine, they are sufficient to answer every purpose for guidance and help not only in temporal but spiritual things, without supernatural and divine aid immediately communicated. I have met with no state more at enmity, nor in greater opposition to the truth; nor from whose spirits more pain and distress is to be met with, than from these worldly wise and self-sufficient people, who, no doubt,

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would deride this observation, or any thing else that asserts an inward sense of things. They are very much out of the way of being reached unto and helped; therefore they are in great danger of being left alone, that they may wonder and perish. I sincerely wish, that the tender-hearted, both youth and others, may be preserved from the infection of that poison of asps which is under their tongues. Next day I had a poor small meeting at Kirkbright, where my business was to example them with silence. From thence to Moor-house, where I had some openness and satisfaction, though things were but low as to religion in that meeting. The next meeting was in the city of Carlisle; my way was closed up in painful silence. I had a small open meeting next day at Scotby; then went to a meeting at Sowport, where there were but few friends, and things very low amongst them, as to the life and sensible understanding of religion; but there came in many of the neighbours, towards whom I found great openness to declare the truth, and it was a good meeting. I went next to Kirklington, or the border meeting, being on a first-day. Friends having without my knowledge, given notice to their neighbours, and to divers people of account in the world; it is likely they expected great things from one come so far to visit them; and some perhaps hoped to get credit by  
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that day's work; but we see sometimes, when man appoints, the Lord disappoints; which in the issue, seems to have been the case here; as I sat the meeting, (which was very large) throughout in silence, to the great mortification of many present, some of whom, one might have expected from their appearance and pretensions, to have better understood the nature of spiritual worship, than to have been so anxious after words or outward declarations; it proved, I think, as painful and exercising a meeting as ever I knew, to which the expectations of friends and others did not a little contribute. At the conclusion, I was fully satisfied I had discharged the service required of me that day, in an example of silence, in which I had peace. I could perceive great uneasiness in many under our name, at the silence of the meeting. It evidently discovers a mournful degeneracy, seeing silent worship is so directly consistent with our Christian profession of the inward teachings of the grace of God that brings salvation, which hath appeared to all men, and teaches all those who diligently hearken thereunto, that no time is more suitable than when assembled together, unitedly to wait for this blessed teaching, and thereby, a renewal of our strength. How absurd then is it, for those who profess this teaching and access to the fountain of all good, to depart therefrom and gaze at the clouds, or depend on  
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the conduits and water-spouts, as if it was in their power to fill themselves, and so to supply all their wants? for although they have at times, by the Lord of all, been used as a means for our help and edification, yet such means or helps are not so essentially necessary to the spiritual worship professed by us as a people, but that it may be as effectually, and consequently as acceptably performed without them, in an awful solemn silence: than which nothing can be more reaching and convincing to those in whom the divine witness is regarded, and which may also tend greatly to raise that in the minds of such where it is depressed. Some have remarked, that those who have been convinced in the silence of our meetings, have generally stood their ground in religion best. The reason is plain, because they have at the very first laid hold of and embraced the very substance of religion; whereas, the understanding may be, in a great measure convinced by testimony, and the mind much tendered and affected with lively declarations of the truth; but all this goes off sooner, and will leave such minds destitute, unless they happily come to be fixed under the teachings of the grace of God in themselves, and have to sit under their own vine, and under their own fig-tree, where none can make them afraid. None need be ashamed of a solemn awful silence before God, and in the sight of men; seeking

seeking the Lord, who will be found of all such, and will, by his secret invisible power, vindicate that sort of silence in the hearts of all who suffer his pure witness to arise. All who reject the voice of this holy witness, may justly be disregarded by God's people, so as not to be discouraged by what they say on that account. But on the other hand, when any thing of this nature is done in the form and by way of imitation only, there being nothing supernatural to support and defend the same, it must necessarily fall under contempt, and like the salt that hath lost its savour, will be trodden under the feet of men. That scripture passage is very observable, where some undertook to cast out devils in the name of Jesus, whom Paul preached. It is plain the evil spirits knew, notwithstanding their pretences, that they wanted power to subject them; and therefore answered these imitators and pretenders, "Jesus I know, "and Paul I know, but who are ye? and "the man in whom the evil spirit was, "leaped upon them, and prevailed against "them, so that they fled out of the house "naked and wounded." I instance this passage to shew how inefficacious imitation is: they would do well to consider this, who, upon a serious examination, do not find the Lord with them in their religious performances; for assuredly nothing can stand approved in his sight, nor maintain  
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a dignity worthy of him, in this state of probation, but the real product of his own spirit in us; therefore, let all who profess spiritual worship, greatly dread being found in senseless stupid silence, although it be in the very same form the people of God have been, and are still led into; knowing, that the best and most consistent form is altogether contemptible without the heavenly power. I felt and perceived divers of them were much offended with me, for abiding in that station the Lord placed me in that day, which they did not altogether forbear letting me know by words; neither did I let them pass without some close remarks on their sorrowful state and great blindness. In about a week after, I received a long letter upon the subject, from one, setting forth amongst other things, how great a mystery it was to him, that a person in my station, travelling from one nation to another, should disappoint people, friends and others, by such unaccountable silence; had not I discovered sufficient cause to believe this friend was not then what he had been, his letter would have been as great a mystery to me as my silence in that meeting was to him. When I had perused the said letter, I was most easy to let it pass as not worth answering. This was a time of very great anxiety to my mind, and I have made the above remarks thereon, as I felt my mind opened thereunto; for no other reason, than as a

caution or warning to all professors of the blessed truth into whose hands this may come, that they may watch and pray continually; lest, by departing from the pure leadings of truth in themselves, they fall into the like absurdities; manifesting to others, that they are but mere pretenders to spiritual worship; and also for encouragement to painful travellers in the work of the gospel, whose lot, in the course of their service, may fall amongst such, to whom they may be as signs and gazing-stocks, because their time is not always ready. What makes such examples more necessary in some places, is the busy forwardness of unskilful ministers amongst themselves, who may be too apt to feed the people with a multitude of words; perhaps frequently recommending silence in words, but not sufficiently by example. I have seen it much my place, especially at home, to shew friends by my example, the benefit and necessity of silence, and, as it were, to lead them into it. And as may be seen by this account, I many times found it my duty to sit meetings appointed for me in silence; (being at times greatly distressed in a sense of the states of the people,) like a sign unto them, of what they ought to be more in the practice of. This indeed was no easy task to flesh, as the expectation of people was greatly towards me, being come from far to visit them; yet there was no  
remedy



remedy but patience and resignation to the divine will, without whose assistance, I knew it was in vain to attempt any thing by way of ministry. My way of travelling as above hinted, often silent, was looked upon then by many, as a strange and unusual thing; but some others have been led pretty much in the same track; however, I had mostly great peace, and inward strength to stand my ground therein, as all will who follow the Lord whithersoever he shall be pleased to lead them.

I had a meeting on third-day at the house of Cuthbert Wigham in Northumberland, which was a sweet refreshing time, and tended much to strengthen and revive my drooping spirit. Next day I had a pretty open serviceable meeting at Allondale. From thence to Alstonmoor, where the Lord was pleased to favour me with a thorough rousing opportunity, and God's everlasting truth was exalted. The next meeting I had was at Penrith, where things appeared to me but low. I went from thence to Coldbeck, and was at their meeting on first-day. It was a very hard distressing time. There I felt, as I thought, some of those hard dark spirits, which had occasioned great anxiety at sundry places in that county; who might, as I apprehended, be compared to the bulls of Bashan that compassed David about. It is likely they would  
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scoff at the expression of their spirits being felt, but the time will soon overtake them wherein their spirits will feel, though now perhaps in a great measure past feeling. Next day I had a small but pretty open meeting at Massdale. From thence to Terril, where I had a good open satisfactory meeting, truth being exalted and friends comforted. The next meeting was Strickland, which was but small yet to good satisfaction. I went from thence to Kendal, and attended their meetings on sixth-day, first-day, and third-day. Most of them were to me trying laborious meetings. I was not much opened as to ministry. Friends in many places had need to be brought from words, to the one eternal inspeaking word. On fourth-day at Yealand in Lancashire, I had a close searching meeting. The next day I was favoured with an open comfortable time at Wray meeting. From thence I went to Bentham, where truth assisted to discharge what I had before me, to a good degree of satisfaction. From thence to Settle, where on first-day we were favoured with a precious open meeting. The testimony of truth went forth freely and affectingly, to the tendering many hearts: Praises and thanksgiving to the Lord for the same. Next day I had a small but a very open meeting at Monybet. From thence to Soly meeting, which appeared to me in a very weak, low condition,

condition, as little of the life of religion was to be found therein. After meeting I went to the house of my kind friends Jonathan and Margaret Raine; and from thence to Marsden Height meeting, in which the Lord's power was livingly felt, whereby the testimony of truth was delivered with clearness and good demonstration. Next day had a meeting at Trawden. On first-day I went again to Marsden meeting, which was a thorough good opportunity, and we were sweetly comforted together.

Being now pretty much fatigued with constant travelling and close labour, I rested at Jonathan Raine's about a week, and then went to a large meeting of friends in Latherisdale, where I was much favoured, and largely opened to deliver the doctrines of truth, with good demonstration, and to my own peace. The next day I had a comfortable open meeting at Airton; my friend Jonathan Raine bearing me company. From thence to Skipton, and had a meeting; things were but low. I had that evening a good open opportunity amongst our worthy friend David Hall's scholars. Thence I went and had a meeting at Fairfield, which was small, but pretty open and I hope ferviceable. The next meeting was at Netherisdale, where I had very laborious searching work; the testimony was close and sharp against formal professors, yet, through divine favour, I was enabled to get through  
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to very good satisfaction, and the meeting ended comfortably. I went from thence to Asquith, where was a small open meeting. The next meeting was at Rodan, and being on a first-day, it was very large: a plain solid body of friends belonged thereunto. We were favoured with an open meeting, the testimony of truth being exalted. Next day I had a very comfortable open meeting at Bradford, and went to Keighley, which was also an open satisfactory meeting. There I received from my worthy friend David Hall, by the hands of his wife, a truly substantial and encouraging letter: as it contains matter of weighty instruction, I willingly give it a place here, not doubting but it will be very agreeable to some readers, and think it cannot hurt any.

Esteemed and well-beloved Friend,

**I**N the sweet spirit, and fellowship of the everlasting and glorious gospel of peace, I hereby kindly salute thee, and thy dear companion and fellow-labourer in the acceptable work thou art now engaged in; not forgetting his worthy consort Margaret, when thou seest her. Be not at all discouraged on any account, for I trust, thy good Lord and master whom thou serves, who made thee willing to leave thy outward habitation and little ones, and to traverse the  
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rugged ocean with thy life in thy hand, as an ambassador in Christ's stead, to preach glad tidings of good things to the meek; to call upon and rouse the indolent and careless; to direct the straying sheep unto the fold of rest; to raise the drooping ones that are now too low, and endeavour to bring down the lofty that are too high, to the true centre, even the midst of the path of judgment: in short, to bring unto us the pledges of thy master's love and thine, and to receive ours; who, after he had in his wisdom and counsel, suffered thee to be taken captive for the trial of thy faith, in mercy ransomed thee as an evidence of his power, will never leave thee nor forsake thee. I have unity with thy spirit, gift, and with the manner of the administration thereof. I intreat thee, dear brother, keep to thy steady bottom way. The present state of the church loudly calls upon us, for the entire resignation, faith, hope, charity, and patience of the ministers of the gospel.

The diversities of gifts, operations, and administrations, from the one spirit, are beautiful and serviceable: as the stars in the firmament are not all of one magnitude, have not all one station nor degree of lustre, but are each ornamental and serviceable in their respective places and seasons. The Lord bless thee, be thy shield and exceeding great reward in time here, and in  
eternity

eternity hereafter. Now as the apostle, in a paternal way, advised his son Timothy, to drink no longer water, but use a little wine for his stomach's sake and his often infirmities: I desire, as thou serveest not an austere man or hard master, but the most merciful and bountiful King of Kings and Lord of Lords, thou wilt take due care of thyself, and rightly consider thy constitution. Do not drive on too fast in this cold climate and season of the year; consider, nets are not always to be spread and cast into the sea, but sometimes to be mended and repaired. Thou finds the good feed lies low in many bosoms, and many meetings; experience teaches thee, that where and when our master suffers; who said, where I am, there shall my servant be; we ought to be content to suffer with him; that when he reigns, we may also reign with him: shall the servant think to reign, when and where his Lord and master suffereth? There are, my dear friend, thou knowest, times of sitting at the king's-gate; a safe, honourable, and profitable situation, previous to advancement: they that are faithful in this low, safe sitting, in due time receive a call from the king to put on his royal robes, mount his horse and ride around, which is a high dignity, and a high day; yet those so favoured, must not expect always to sit in that saddle, nor always to be cloathed with that royal apparel,

parel, but as certainly dismount, as ever they mounted; and must by no means forget the road to the honourable king's-gate, and their honourable feat there. We should be glad to see thee here once more. Pray write to us. My wife joins with me in dear love to thee, and those above-mentioned.

I am thy truly affectionate friend,

Skipton, the 19th of }  
10th month, 1748. }

DAVID HALL.

After this meeting, I went home with my companion Jonathan Raine, to Trawden. From thence I went next day to Todmorden, and had a laborious exercising meeting there; yet through the extending of heavenly help, I was enabled to discharge the service required, to mine own ease and comfort in a good degree. I had a small poor meeting at Oldham next day; silent labour seemed to be my proper business therein. On first-day, the 25th of 10th month, I went to Croshawbooth in Rossendale, which was a pretty large meeting; but I was in so weak a state of body, being much spent with travelling and deep close labour, having for some time but a very poor appetite, that my spirits were greatly exhausted; so that finding my mind engaged in that meeting, I stood up in order to deliver what seemed to be required, but was

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obliged soon to sit down again, being so very weak and spent I could not raise my voice, so as to be heard. I then concluded it was time to take some rest, in order to recover strength as formerly, if it was the Lord's will, which I did not then much expect, thinking myself far gone; nor indeed did I desire it; for my afflictions, several ways, about that time were very heavy, which made me weary of this world, and had it been the Lord's will, should have been glad to have embraced death rather than life; yet I endeavoured to be resigned to the divine will. Great care was taken of me with affectionate kindness, by my worthy friends Jonathan Raine, his wife, and her sister Ann who then lived with them; having often the company of that valuable family, the Ecroyds of Edgend: I was brought very near these two families in that love that thinketh no evil; being by illness, or rather weakness, detained there about nine or ten weeks. It was an exceeding wet season; being also the dead of winter, yet I got mostly out to their meeting, which was near; and went divers times to Marsden-Height meeting, about four miles off; and once to Skipton, and Lotherdale, about eight or ten miles off: in most of which meetings the Lord was with me to my great comfort, enlarging my heart in service for him and his people, to my satisfaction



satisfaction and encouragement. As soon as I was pretty well recovered and the weather more fit to travel in, I set out for Lancaster; my kind friend Jonathan Raine bearing me company; and attended both their meetings on first-day; being painful and laborious. I had nothing given me to deliver by way of public testimony; divers friends there appeared to me then, and more since, lively and sensible of the work of true religion; yet I apprehend, the expectations of too many were out after words that day, which was to be disappointed. O that all were really turned to the more sure word, that they might never be disappointed! I was next day at their monthly-meeting of business, which was low, truth not having much dominion therein. I went to Wyerfdale, and had a pretty open meeting; returned to Lancaster, where next day, we were through divine goodness, favoured with a heavenly baptizing meeting, to our great joy in reverent thankfulness; friends being sweetly united in the precious enjoyment of the pure love and goodness of God; having an additional confirmation, that when the Lord is pleased to shut, none can open, and when he is pleased to open, none can shut. As there had been very little openness at divers meetings there before, and at this the Lord opened places of broad rivers and streams, to the unspeakable pleasure and refreshment of thirsty souls;

souls; in a sense thereof I took my leave of friends, being accompanied by my esteemed friends William Backhouse and Jonathan Raine. We had a pretty open comfortable meeting at the Fylde. Next day had a thorough awakening opportunity at Freckleton, being enabled to divide the word with great plainness to their states; wherein I had ease and peace. We then went to Preston, where the number of friends was exceeding small, and but little to be felt of a spiritual travail or lively sense of religion amongst those few, there having been a mournful declension; yet I found the Lord's merciful loving-kindness graciously extended towards them for their help and recovery. From Preston I went to the following meetings, viz. Cappul, Ashton, Bickerstaff, and Liverpool: in all which, the Lord was graciously pleased to afford wisdom and strength, to open doctrine and counsel for the stirring up careless lukewarm professors, as well as to the encouragement and edification of the sincere-hearted, also to mine own ease and peace in a good degree. I went from Liverpool to the house of Gilbert Thompson, and was at Penketh meeting on first-day; where my spirit was deeply afflicted, under a sense of too many professors sitting down at ease, seeking to be fed with words and outward declarations concerning the things of God. I have found this much the  
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case at some places where eminent instruments have dwelt. Friends have suffered their minds to be too much drawn from a diligent spiritual labour, to receive the bread and water of life immediately from the fountain thereof; and depended upon the labour of such instruments who are but as clouds or water-spouts; having no power to fill themselves nor to feed the flock profitably, until furnished for that purpose, by the bounty of the inexhaustible treasury of wisdom and all-sufficiency. Here the fountain is forsaken for the stream's sake; the eye being more to the gift than the giver, which is an abuse of the gift, and provokes the Lord to jealousy; giving him just cause to withhold such instrumental means from people. The reason of such a dangerous mistake, to me is obvious, viz. because it is found easier for flesh to receive by such a medium; "Let not God speak unto us, lest we die, said the people of Israel, but let Moses [the instrument] speak unto us." There is a life that ought to die on the cross, which is easier saved alive under testimonies be they ever so substantial and excellent, than under the immediate teachings of Christ; whose voice is as a fire against evil of every kind, and affords no peace after it is discovered, until it be given up for destruction, and to be purged away by the spirit of judgment and burning. This pure voice speaks to us in  
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such a manner, as that we can by no means turn it off from ourselves by applying it to the states of others; which may be done under the most searching testimonies; there being a partiality to ourselves, which, through the deceitfulness of the heart, we are but too apt to fall into; and also to flatter ourselves, by supposing the pleasure we take in hearing the doctrines of truth delivered, arises from the good in us, when it may be no other than the state of those, to whom the prophet Ezekiel's words and declarations were as a lovely song, of one that hath a pleasant voice: for they heard his words, it seems, with pleasure, but did them not; their heart going still after their covetousness. I have lengthened this remark the more, because of the very hurtful consequences I often have seen and felt, by an over-anxiousness in people after outward declarations; even to the neglect of that great and necessary work, of drawing near to God with true hearts, in full assurance of faith; wherein is our only safety and help. May this consideration deeply engage all minds to return unto him, the great shepherd of Israel, who puts his own sheep forth and goeth before them, leading into green pastures, bringing them up from the washing-pool, bearing twins, none being barren amongst them. I found it my place to give that meeting an example of silence. From thence I went to their  
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monthly-meeting at Hartshaw, wherein I sat a considerable time in silent waiting upon and seeking the Lord, who was pleased in his own time to open a living spring of ministry, and truth greatly prevailed, to the comfort and edification of friends: there being also divers not of our society present during the meeting for worship, amongst whom one, who expressed a sense he had of an awful solemnity to be felt in the meeting before any words were uttered, which to him exceeded words or outward declarations, or to that effect: as a friend told me afterwards. This, doubtless, would be much more the case with many who at times come amongst us, were our religious meetings held more in the sensible feeling of the divine power. From thence I went to Manchester, and had a meeting there, which was low and afflictive. Some who should have been waymarks and leaders of the flock, not keeping their own spirits in due subjection to the peaceable spirit of truth, had not maintained the unity thereof, which is the bond of peace: whereby that meeting was hurt and the pernicious effects thereof were painfully felt. I staid until their first-day meetings were over, where the Lord was pleased to afford sufficient ability to discharge the service required, to mine own ease and comfort, in a good degree. I went from thence to Stockport in Cheshire;

shire, and had an open comfortable meeting, to the reviving of those few who laboured to keep their habitations in the truth, and warning of careless professors. I had next day a small poor meeting at Macclesfield. I went from thence to Morley, where, although the appearance of professors was large, yet very little to be felt of the life of religion amongst them; but instead thereof, a sense of death and darkness, occasioned by wrong things. I had no openness at that time to administer any thing, but an example of silence. I had a meeting next day at Frandley, where truth favoured with a degree of openness. I went from thence to Sutton, where things appeared low: I found it my place to sit the whole meeting in silence. The next meeting was at Newton, being on first-day, where I was favoured with a pretty thorough opportunity to clear myself. Then went to West-Chester; had a small meeting there in silence, and things appeared very low. The next day I had a good satisfactory meeting at Namptwich; and went to Middlewich, where I met our worthy friend Joshua Toft. The meeting was, through divine goodness extended for our help, to pretty good satisfaction. I went home with the above-mentioned friend, and had a meeting next day at Leek in Staffordshire: I sat the whole time in silence; friends appeared to me, in too general a way, at ease  
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in an empty form of religion, depending on the labour of others. I went next day in company with Joshua Toft, to the burial of a friend at Stafford; there were but few of our society thereabout, but many others came, some of whom were very rude and noisy in the meeting. Our way was quite blocked up as to ministry. I returned with Joshua Toft and went to Leek meeting on first-day, wherein I had a thorough rousing opportunity; truth being exalted, and the great name of God magnified, who alone is worthy for ever. I went from thence in company with my dear friend Joshua Toft, to the quarterly-meeting for Cheshire, to be held at Middlewich: infinite kindness was greatly manifested at that meeting, for the benefit of friends in general and the encouragement of the upright-hearted in particular. Things respecting truth and friends being in the general, very low in that county; yet the Lord, in condescending kindness, extended his love for their revival and recovery. Here I found my mind engaged to visit Morley meeting again, the aforeſaid friend joining me therein; and ſending notice by ſome friends returning from the quarterly-meeting; we had a very large meeting, compoſed of friends and others. I had thorough ſervice therein; yet near the concluſion, not finding my mind clear of thoſe under our profeſſion, others were deſired to withdraw, which they immediately did. Our labour

was very close and searching amongst those under the profession of truth, things being much out of order; undue liberties having crept in. The Lord favoured me with wisdom and strength, so to discharge myself of the service required, as to go away with a peaceful easy mind.

I have now to give an account of an unexpected turn I found in my mind, respecting the course I was to steer in my travels. When I left Lancaster I had no other view than to visit meetings agreeable to the foregoing account, and to proceed in a pretty direct course through the Midland counties towards London. But, very contrary to my expectation, I found my way quite blocked up and stopped as to what is before hinted, and another opened before me, viz. To turn into Yorkshire again, and take meetings in my way to the quarterly-meeting there; from thence to Lancaster quarterly-meeting; and to the circular yearly-meeting for the northern counties, to be held that year at Kendal; after which, to cross the sea for Ireland. But O, the close exercise this unlooked-for turn brought upon my mind: not so much out of reluctance to obey the Lord's requiring, provided I was favoured with clear certainty thereof, as fears of being mistaken; and great reasonings there were in my weakness; yet through divine favour,  
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I was enabled, in a good degree to get over them, and to yield obedience to that which I believed was required. I there-upon acquainted my friend William Backhouse with the time I purposed going for Ireland, as he, when with me in the Elyde country of Lancashire, had signified his desire of bearing me company therein, when I found it my duty to undertake it; although neither he nor I thought then it would be so soon; however, I received his answer, that he intended to prepare against the time proposed, in order to bear me company. We went from this meeting to Lowlighton in Derbyshire, where we were favoured with a good open meeting, and so proceeded over the mountains of Derbyshire-Peak, to Sheffield in Yorkshire; where the Lord was pleased to give us a very gracious confirming meeting; truth and its testimony being greatly exalted. This blessed opportunity removed all my reasonings and fears before hinted; for which my soul was humbly thankful to the Lord, my alone helper. After this meeting my much esteemed friend Joshua Toft and I took leave of each other, he returning home. I went with our worthy friend John Haslam to his house at Handsworth Woodhouse, where the next day I had a very open satisfactory meeting; the Lord affording doctrine and counsel suitable to the states of those few belonging to

to that meeting. When at the house of my friend before-mentioned, my mind was touched with something like his bearing me company to York and from thence to Kendal yearly-meeting, which I informed him of; but he made very light of it, perhaps thinking my motive was only for the sake of having his company. I advised him to take with him such things as he might think necessary, in case he was to go; and if, when at York, he found no such concern, he might then return home. We set out together for York, taking meetings in our way, at Newel-Grange and Barton, which were precious open times; the life and power of truth attending to our great comfort. We travelled on to Leeds, and lodged at our worthy friend Christiana Horne's, who in her time had been a succourer of many of the Lord's messengers, being a truly open-hearted woman, a mother in our Israel. But she did not continue a great while in mutability after this. Next day we proceeded to York, and attended the quarterly-meeting; but cannot find any memorandum by me of its state, therefore have but little to say concerning it. I staid over their first-day meetings at York; they were hard and painful; I had nothing by way of testimony, save a little at one of them. My truly valuable friend John Haslam acquainted me, that what I had said to him at his own house, of bearing me

me company to Lancaster quarterly-meeting and the yearly-meeting at Kendal, had laid such close hold of his mind that he could not find freedom to leave me. He said I had, by those few expressions, although he did not much regard them at first, cast such a mantle over him, (or to that effect) that he found he must go with me, though not so well provided for the journey as he could desire. We went from York to our friend William Hird's, and from thence to David Hall's, and so to the monthly-meeting at Settle. In the afternoon the same day, we were at the burial of a friend there, which was an open satisfactory time, truth overshadowing the meeting, and the testimony thereof was exalted to our great comfort. Next day we had a pretty open comfortable meeting at Bentham, and went from thence to the house of our friend William Backhouse, who I expected to find prepared to go with me into Ireland; but to my no small surprize, I found he had reasoned it away, under an apprehension that his proposal of accompanying me proceeded more from his love to me than any real concern at that time. I was fully persuaded his concern was right, as he had acquainted me it had remained on his mind to visit Ireland again for some years: I therefore had a great travail in my mind for him, that he might be brought to a right sense and discerning of the Lord's requirings;

quirings; being fully satisfied he was a man of sincerity, who would not wilfully transgress.

I took an opportunity with him next morning, and his concern returning, and he abiding steadily under the weight thereof, afterwards performed the said journey to his own peace, and was to me an agreeable friend and fellow-labourer. Having appointed to meet me at Whitehaven; we went from his house to Lancaster, and attended their meetings on first-day. In both which I found it my business to set an example of silence. I was taken suddenly that night after all were a bed, with an uncommon swelling in my throat, not much unlike a quinsy; I could scarcely swallow liquids for some time, so that it seemed very probable to those about me, that it would soon be over with me, as to this world. Concerning which, I was very easy in my mind. A doctor was quickly sent for; by whose care, under divine favour, I soon recovered, so as to attend the yearly-meeting at Kendal. It was very large, there being a great collection of friends from many parts, and large numbers of people of other societies. This meeting was divinely favoured, especially at the concluding meeting, wherein God's everlasting truth triumphed gloriously, and my poor depressed spirit, that had long waded under the weight of wrong things, was raised into comfortable dominion, and obtained,

obtained, through the captain of our salvation, complete victory over those hard unmortified spirits, undue liberties, and carnal lifeless professors, I had long mourned under a painful sense of, in my northern travels; now I was set over them all, for I sensibly perceived, and livingly felt his eternal power set over all wrong spirits, and clearly saw the Lamb and his followers will obtain the victory: and although it hath been, is, and will be, through great sufferings; yet those who patiently suffer with Christ, shall also reign with him. This meeting crowned all my service in those parts; after which I found my mind quite at liberty to embark for Ireland. I set out next day for Whitehaven in company with my good friend Christopher Wilson; a very pleasant journey we had, in that sweet innocent freedom which cloathed our spirits, feeling the consoling streams of that river which maketh glad the city of God. Here we, in degree, enjoyed the new heavens and the new earth wherein dwelleth righteousness: the fruit and effect whereof is quietness and assurance for ever. I was at Pardshaw meeting, being on a first-day. It was a precious opportunity; truth was greatly in dominion and its testimony exalted, the sincere-hearted being sweetly comforted and united one to another. The next day I went to their monthly-meeting, and had good service, both in the meeting of wor-  
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ship and that for transacting the affairs of the church. The weighty service of visiting families was before that meeting, and I understood had been sometime obstructed by some of the members, to the concern and uneasiness of others. It was clear to me, when it came to be weightily considered, that the power and virtue of truth was livingly with the promoters of so good a work, and I did fully believe the Lord would bless it in their hands. I therefore endeavoured to sift the opposite side as well as I could, to the bottom, and found very little or no weight in what they had to offer against it. Upon which they were earnestly desired not to hinder the service of others, in that important work that had so often and so evidently been blessed, although they might be unwilling to put their own hands thereto. Truth arose and came over them, so that friends at that meeting appointed fifteen or sixteen men and women, to go in several companies on the service, as that monthly-meeting is large in its extent. This afforded great relief and satisfaction to the sincere travellers for Sion's prosperity. I went from thence accompanied by several friends, to Whitehaven, where I met my intended companion William Backhouse; and a ship belonging to a friend, whose name was James Nicholson, being ready to sail for Dublin, we went on board of her, the 19th  
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of the 2d month, 1749, in the evening, and were soon under fail. We met with contrary winds, and a very rough uneasy passage as to our bodies; being five days and as many nights before we landed. What made it much harder for William and me to bear, we had given up the beds prepared for us to two women friends that came on board and were unprovided, they being also very sea-sick most of the time; so we were under a necessity of lying down on the cabin floor or upon some of the chests, in our cloaths, which we did not take off all the while, that I remember. This proved very trying and hard to us, and greatly spent and fatigued we were when we landed at Dublin: where we were received and entertained with affectionate kindness by our friend Samuel Judd and family, at whose house we lodged while in that city. The half year's meeting began in the morning of the day we landed, it being afternoon when we got on shore.

The next day we attended two meetings for the affairs of the church; and I am fully persuaded, there was a faithful exercised remnant, painfully labouring for the restoration of ancient beauty and comeliness, and the affairs of the church were transacted with very considerable order and decency; yet my spirit was, as it were, cloathed with deep mourning, and much closed up in painful anxiety. The cause  
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whereof I did not then distinctly understand; but when I had travelled through the nation, visiting the churches, and sorrowfully viewing the desolations thereof, my sufferings in spirit at the half year's meeting were no longer a mystery to me. The next morning was held a general large concluding meeting for worship and in the afternoon a meeting of ministers and elders; at both which, especially the latter, I had open thorough service; as also in their week-day meeting at Sycomore-alley on sixth-day. We staid at Dublin over first-day: at Meath-Street in the morning the Lord was pleased to furnish largely with matter and utterance, to a good degree of satisfaction. In the afternoon at Sycomore-alley, I found it my duty ~~to~~ be silent. On second-day we set out from Dublin, accompanied by James Evans and wife, in order to visit the following meetings in our way towards Cork, viz. Ballycane, Wicklow, Errats, Wrights, Cooladine, Wexford, Lambston, Ross, Waterford, Clonmel, Kilcomon, Youghall, and so to Cork. We found things very low indeed in most of the said meetings; my labour in them was generally searching, painful, and laborious. Truth seldom having that comfortable dominion (by reason of the prevalence of wrong things) as was earnestly laboured for, both by us, and also by a few mourners scattered up and down in those parts,  
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who waited for, and ardently fought the prosperity of Zion. Such can only rejoice when the righteous seed beareth rule. We had several meetings in the city of Cork, where there is a considerable body of friends, as to number. But oh! the love of this world and other undue liberties, hath prevailed, to the great hurt of the society there also. Our labour was for the most part, painful and exercising amongst them. From thence we went to Kilcomon again; so to Cashel, Limerick, Jonathan Barns's, and Birr. At several of which meetings I found it my place to example the people with silence, which was the case at Birr, having (as it was said) all the people called Methodists residing there, and their preacher at the meeting; than whom, I think no people are more at a loss what to do with silence in worship; I am persuaded there have been awakenings of merciful kindness to them, and they have seen the necessity of the new-birth; but their notions about it have been for the most part, in the airy visions, and flightiness of their own imaginations; not coming to cease from man, or from their own willings and runnings. Oh that they were so happy as to be emptied! that God might be all in all, working in them the will and the deed; then would they come really to experience true poverty of spirit, and to abhor forward active self, whose time is always ready. In this safe, self-denying  
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situation, they would really feel an absolute necessity to wait, as with their mouths in the dust before the Lord, until he shall be pleased to arise in their hearts; whereby all his and their enemies would be scattered. Then would true worship be performed, and they established upon the immoveable rock that the gates of hell cannot prevail against. After Birr, we had meetings at the Moat, Old-Castle, Ballyhaife, Coothill, and Castlehane; which meetings were mostly small and painful; truth favoured with a degree of strength, to labour for their help and recovery; but, alas! the life of religion appeared to be at a very low ebb. The next meetings we had were at Ballyhagen and Charlemont, which were large, yet but little to be felt of the life of religion moving or stirring in them; neither did there appear to be much soundness amongst some of the foremost rank; several of whom having administered cause of stumbling and discouragement to others, it had a bad favour and influence; instead of gathering, it had tended to scatter from the fold of Christ's flock. I had very close searching-work amongst them, in order to bring the judgment of truth over such, as the Lord was pleased to open my way and to discover their states to me, being altogether without any outward information thereof. I understood afterwards some of them resented it, though they said nothing to me

me about it; but as some had before, so I understood one or more of them did soon after, manifest a base ungodly foundation. We proceeded from thence to take the meetings round Lough Neigh, viz. Toberhead, Colraine, Ballinacre, Grange, and Antrim; which meetings appeared indeed almost a desolation with respect to the sensible possession of truth, although it was professed by some. A time of deep mourning and distress it was to my soul, to view their captivity and loss, which themselves did not seem to have much sense of. The next meeting was Ballinderry, being very large, but heavy and painful; yet the blessed power of truth prevailed in a good degree. From thence we went to the following places and had meetings, viz. Lisburn, Hillsborough, Lurgan, and Moyallan; where, although we found some true mourners in and for Zion, yet the bulk of the society seemed to love the world and the things that are therein, to that degree, as to have very little taste or relish for the things of God. Even some of those, who, by their stations in the church, ought to have been lively examples of self-denial in this respect, appeared to be as deeply plunged into this mournful cause of desolation as any. Alas! what account will they have to give of their stewardship, when the chief shepherd shall appear. From this place we crossed the country to Edenderry; once remarkable for  
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a brave, lively body of friends: there are now a large number of professors belonging to it; but, alas! the glory is much departed, and the fountain of living water forsaken by many. Oh, how are they gone into captivity by the muddy waters of Babylon! We attended their meeting on a first-day, but could hear no melody or song of Zion; all being closed up, and our harps hung, as it were, upon the willows. It was a time of deep silent mourning. About the time of breaking up that meeting, it livingly sprung in my mind, that as they had rejected abundant favours bestowed upon them that they might be gathered to God, so the Lord would reject many of them. The next meetings we had, were at Timahoe, Rathagon, Mount Melick, Mountrath, Ballinakill, at James Hucheson's, Carlow, Kilconner, and the province meeting at Castle Dermot. Pain, distress, and close labour, either in testimony, or an example of silence, attended in the last-mentioned meetings; yet the Lord was a gracious support through all. I hope our deep wadings and painful service, was not without some good effects, both to the stirring up the careless, and comforting the mourners in Zion. I had very close service at the province meeting; yet, by divine favour, was carried through to pretty good satisfaction, and I believe it was a serviceable meeting to many. From thence, in our way to Dublin,

lin, we had meetings at Athy, Ballytore, and Baltybois, which were very small, and true religion very low. From thence we went to Dublin, intending shortly to embark for England. We attended the meetings in the city, both on first and other days of the week during our stay, but I had very little openness therein; being made to the professors as a sign and example of silence from meeting to meeting. Great indeed were my inward distresses, on account of the mournful declension of the church in Ireland: the Lord knoweth, and was my only support under it. Blessed be his name for ever! Divers there were amongst themselves, who greatly lamented it. The travail of whose pained souls, I hope the Lord of sabbaths will regard in his own time, so as to turn his hand again upon a greatly declined church, that he may, by the spirit of judgment and burning, purely purge away her dross, take away her tin and reprobate silver; that her judges may be restored as at the first, and her counsellors as at the beginning.

It may by some be looked upon rather imprudent, to lay open the defection and spiritual condition or state of our society, which depends so much upon my own testimony of an inward sense given me thereof in my travels. In the first place, no other person can do it for me, and I cannot find my mind easy that it should be wholly  
omitted,

omitted. It hath been so repeatedly, and with such clear evidence to my understanding confirmed, that I have not the least doubt of what I write in that respect; although it be with a considerable degree of reluctance, yet it seems my way, and I am not easy to go out of it; intending no other by those close remarks, than as lessons of instruction, caution, and warning to succeeding generations; if, when I am removed hence, this be looked upon worth printing. So far I may add, that the laying open the mournful declension of the society, and pointing out some of the causes thereof, as my understanding might be opened therein, was one of the principal things that engaged me to write a journal: it never entering into my thought, that my travels and little services, singly considered, were of such consequence as to merit the regard of my friends, so as to be published; but thinking the account of my travels and the observations of the state of things are necessarily connected together, so that in doing the first, I could not well avoid the last. I have further to add, that I think myself also warranted herein, by the example of God's faithful witnesses in ages past, with whom it was usual to lay open the states of the people, both in an individual manner and in a more collective body, viz. as nations, societies, or churches; also setting forth, for a warning to all succeeding

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ing generations, those particular evils which caused the Lord's displeasure, and would, if not turned from, bring down his judgments upon them. We also find, that even these warnings and heavy denunciations of judgment, were preserved in writing, as a testimony for God, and against themselves, even by those against whom they were really given forth; yea, the particular evils and frailties which, through inadvertency, the Lord's choice servants fell into, and deeply repented of, are recorded; not only as warnings to all, but also to excite charity and tenderness towards those who have fallen into evil, in case they repent and forsake; considering ourselves, that we may also be tempted, and therefore never dare upbraid those, who, through their own imprudence, have fallen amongst thieves and are naked and wounded, provided they return again to the father's house. I have just further to remark, that I have observed a prevailing disposition in some of considerable eminence in the society, and in a great many others, to cry up mightily for peace and charity, the maintenance of unity, and not to press any thing very closely, lest the peace of the society should thereby be endangered; although, perhaps, the things urged cannot well be objected to upon any other principle, than groundless fears, and a faint-hearted mind not yet quite upright to God, nor wholly redeemed

ed from the praise of men: as there is an unwillingness to displease them, though in maintaining the Lord's cause: "for if I yet  
 "pleased men (said Paul) I should not be  
 "the servant of Christ." What makes me take notice of this, is, that I have seen a great snare in it, wrong things suffered to remain and prevail under it, and the fire of primitive zeal against undue liberty, too much quenched. We have no such examples in the prophets, or in Christ and his apostles, of indulgence, and winking at wrong things, and false ease. They, in their concern to testify against such things, had no fear of breaking unity, nor disturbing the quiet and peace of any people, let their rank or station be what it may. Had this noble spirit of ancient zeal been more generally exercised in plain dealing and speaking the truth one to another, the mournful declension so justly complained of amongst us as a people, would not have so generally prevailed. It is but about a century, since the Lord, by an out-stretched arm, gathered our society, as from the barren mountains and desolate hills of empty profession; choosing them for his own peculiar flock and family; as by many evident tokens of his love and mighty protection, doth fully appear: even when the powers of the earth, like the raging waves of the sea, rose up against them, with full purpose to scatter and  
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lay waste. This remarkable instance of his regard, must, I think, gain the assent of every considerate person, who hath not yet a capacity of understanding clearly the Lord's gracious dealings with his people, in a more spiritual and mysterious relation. When I view the multitude of his favours and blessings to them in this respect, I am afraid even to attempt the recounting and setting forth so copious and amazing a subject, which can better be admired, and the bountiful author adored for the same. It may be justly queried, what could the Lord have done for us that he hath not done? Notwithstanding which, what indifference, lukewarmness, and insensibility as to the life of religion, is now to be found amongst numbers under our name; nay, in some places, this painful lethargy is become almost general; although I hope a few may be excepted, who are much afflicted on that account, being exceedingly burdened with an earthly, carnal spirit. Oh! how doth covetousness which is idolatry, and an inordinate love of things, lawful in themselves and places, cloak, shelter, and hug themselves, even under a plain appearance in some; yet plainness is no more to blame for that, than the name disciple or apostle was to blame, because Judas once bore that name. I could write much more on this mournful subject, having suffered so deeply in my travels on account of the grievous declension;

declension; but hope to ease my mind, by dropping here and there a remark, as I proceed in giving account of my travels.

We embarked at Dublin the eighteenth of the 5th month in the morning, and landed at Peel near Swarthmoor-Hall next day. One thing I am not quite free to omit, as I could not well help looking upon it a providential preservation of my life, viz. the sands being very extensive thereabout, and we happening rather too late, as to the time of tide-serving, to be set on shore, could not, by the waters leaving of us, bring the boat up so as to land in time. We were thus set fast, about half a mile from firm land. We could therefore think of no better way in this difficulty, than accepting the poor sailor's assistance, which they kindly offered us, viz. to carry us to land on their backs, which was no small undertaking, as we were, especially myself, none of the lightest; however, I was the first, and believe the sailor, who was a strong man, would have carried me to land, had not both of us, in our journey thither, fallen into a large quick-sand. The sailor immediately left me (his burden) to shift for myself, whilst he did the same; but he had greatly the advantage of me, as he could swim, which I had never learned. However, I was, some how or other, buoyed up in a wonderful manner, so that I never was plunged over head; to which, perhaps,

perhaps, my great coat buttoned about me, might in some measure contribute. I well remember, that I could feel nothing under my feet but water, or soft mud that could bear up no more than water; my head being all the while above water; I knew which way we tumbled in, and being near the bank, I made some shift to scramble to it, and to climb up of myself. I then waded to the shore, being exceeding wet and dirty. We went to a poor cottage, where the accommodations were indeed very mean; but the poor people's kindness and hospitality was very noble, which we did not let pass unrewarded. We got that night to my affectionate companion's house; having travelled the before-mentioned journey with great diligence, in much love and harmony one with another, and were not quite three months out of England. The first meeting I went to after we landed, was Yeoland, as my companion belonged to it, which was a good open meeting; truth being exalted over wrong things. I went from thence to Lancaster, where I had a satisfactory meeting; the Lord's power in a good degree having dominion, to our comfort. I went from Lancaster directly to Warrington, and was at Penketh meeting in the forenoon, being first-day; where the Lord was pleased to favour us with a precious opportunity, truth being exalted over all, and the sincere travellers Sionward greatly

greatly comforted, in the sweet enjoyment of the Lord's presence, which was livingly felt amongst us. Praises to his holy name for ever! In the afternoon we had a large meeting at Warrington, where it appeared my duty to sit in silence; the want of which, properly employed, proves a great loss to our society in many places. I went next day, accompanied by my worthy friends Samuel Fothergill and William Dilworth, in order to be at Marsden-Height yearly-meeting, and to visit my kind friends thereabout. I attended Marsden week-day meeting on fifth-day, which was satisfactory. On the first-day following, the yearly-meeting was held, to which came a large collection of friends from parts adjacent, and a pretty many people of other persuasions. The Lord was pleased to exalt his glorious truth and the testimony thereof, in a free and open manner that day, to the comfort of many hearts. I went from thence to Todmorden, and so to Manchester, being accompanied by my affectionate friends Jonathan Raine and his wife. At Manchester we had an open comfortable meeting, truth having dominion; wherein alone the upright-hearted can rejoice, with joy unspeakable and full of glory. I went to Oldham meeting on first-day; which was in a good degree open, and I hope serviceable. The next day I travelled to my worthy friend Joshua Toft's near Leek; had a meet-

a meeting there, in which I found it my place to sit the whole time in silence. From thence I travelled towards Birmingham in Warwickshire, having my said friend with me. We attended both their meetings, being on first-day; they were very heavy and laborious, through the prevalence of lukewarmness in some, and undue liberty in others; so that I had but very little openness at either of the meetings, and was quite shut up in silence at one of them. The next meetings we had were at Wiganfal and Atherstone; but found the life of religion very low in them. The yearly-meetings for the westerly counties being to be held at Coventry, we went thither in order to attend the same, which began on first-day, the sixth of the sixth month, 1749. The meetings were held in a large town-hall; conveniency being made therein by friends for the purpose; so that one room which was called the hall, would contain by computation, not less than a thousand people; and another under the same roof, it was supposed would contain above five hundred. We had a pretty large meeting-house besides. These, I think, once or more, were all filled at one time. There was indeed a great collection of friends from many parts, and very great flockings in of others, amongst whom there was considerable openness, and their behaviour in general was becoming. The gos-

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pel was preached with power, clearness, and good demonstration. I found myself much excused from public service, which I accounted a favour; having greatly to rejoice in the exaltation of truth's testimony through well qualified instruments, of whom there were a considerable number present, whom I greatly preferred, and was glad the public service fell chiefly upon them; for I have ever accounted it a concern of great importance, to appear by way of public testimony in those large assemblies, and have earnestly prayed they might be conducted in the best wisdom; which, doubtless, would always be the case, if the spirits of all who undertake the great and awful work of the ministry, were truly subjected to the alone source or fountain thereof: who is, to his humble dependant ones, wisdom and utterance. The meeting ended on third-day, to the comfort of friends, and, as far as appeared, to the general satisfaction of others; whose attention to what was delivered, and behaviour to friends in general, was to their honour, and the reputation of the city of Coventry. On fourth-day there was a meeting appointed at my request, in Warwick, to which I went; but when I saw the great comings in of people; many of whom by their appearance, seemed to be of the principal inhabitants; I was pretty much intimidated, and fell under discouragement for a time, know-  
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ability immediately given by him. Blessed will that servant be, who when his Lord cometh, is found dividing the word aright, giving the flock and family of Christ their proper portion of meat, and that in due season.

Having a desire to take some meetings in my way into Wales, whither I intended in order to visit my dear ancient mother, I took the following meetings, viz. Henley, Broomsgrove, and Worcester. I had close laborious service in them, as was often my lot where I travelled. I spent about a week at my mother's, having several large thorough serviceable meetings amongst friends, my old neighbours, and acquaintance; their hearts being tendered, and some much affected. But, alas! things are at a low ebb with our society in those parts, and the conduct of some rather administers cause of stumbling than conviction to others. I travelled from thence to Bewdly, Stourbridge, and Dudley; my brother Benjamin bearing me company. I had good open service at the said meetings, and went to Birmingham, where I had a hard trying meeting as before. I went from thence to Hartshill general meeting, being on a first-day. It was, through divine favour, an open good meeting. I went the third-day following back to the burial of a friend at Birmingham; and returned to the house of my kind friend John Bradford, who bore me

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me company next day to Hinkley in Leicestershire, where we had a pretty open meeting, and went to Leicester, where the Lord was pleased to favour us with a satisfactory meeting. Next day I had a small meeting at Soilby, things being very low there. From thence to Castle-Dunington, and had two meetings, being first-day; to which many friends from Nottingham came; they were large, and I believe serviceable meetings to many. Next day I had a small poor meeting at Wimes-Wood; and went to Longclawson, where I could perceive very little of the life of religion. From thence to Oakham in Rutlandshire, and had a comfortable meeting; truth and its testimony had considerable dominion. From thence to Leicester quarterly-meeting; and to Kettering in Northamptonshire; where I had a good degree of openness, and truth prevailed. Then to Wellingborough, on first-day, and attended their fore and afternoon meetings; the first was a close exercising time, in a painful silence, and sorrowful sense of the indifference and insensibility of many; it was a large meeting, and to me, the much greater part appeared very ignorant of the importance of that worship and service they professed to meet about. In the afternoon I was favoured with wisdom and strength to discharge my mind, in a close searching testimony. The next day I had a meeting to pretty good satisfaction,

satisfaction, at Rance. The day following I went to the monthly-meeting at Ramfay in Huntingdonshire, where I had good service. After which, had meetings at Ives, Godmanchester, Erith, and Hadenham; most of which were pretty open and serviceable, through divine help, for without the Lord's blessing on our labours, they prove altogether fruitless, the increase being from him alone. I went next to Mildenhall in Suffolk, where on a first-day I had a large meeting to good satisfaction. The next meetings were at Burry, and Haverill; the last of which, being mostly people of other societies, was open, and the testimonies of truth appeared to be well received. I went from thence to Saffron-Walden in Essex, and had a very painful afflicting meeting: very little to be felt of the life of religion therein. Oh! what pity it is, so many up and down, do satisfy themselves with a profession of truth; only having a name to live, when they are really dead, as to the quickenings of heavenly virtue. The next meeting I had was at Stebbing; wherein we were favoured with the opening of the living fountain in a good degree; yet there appeared to me to be some obdurate unfaithful spirits under our profession, who seemed out of reach in a sorrowful degree, and very hard to be made sensible of the weight and importance of our religious testimonies; especially in some branches thereof.

thereof. Such cause a secret pain and anguish, which covers the minds of poor travellers in the work of the gospel, like unto the sackcloth underneath. I seldom found room and opportunity to put it wholly off, though I was frequently favoured with a comfortable evidence, that the Lord was with me, graciously owning my service for him and his people. At the next meeting at Coggeshall, on first-day, I had close, searching, laborious service, and found something exceeding heavy in that meeting; yet, by divine favour, I was carried through to a good degree of satisfaction. Next day I had a meeting at Kelvedon, and another the day following at Witham. At both which, my labour in testimony was very close and rousing; in order, if possible, to awaken and stir up lukewarm, unfaithful professors; and by the blessed efficacy of the word of life, the wholesome doctrine of truth was set over them, and the few upright-hearted had relief. I went from thence to Chelmsford, where I had good open service at their week-day meeting, and also on the first-day following: notwithstanding which, a secret pain accompanied my mind, occasioned, in a great measure no doubt, by those unfaithful professors before hinted at, who have neither courage nor fidelity to maintain any branch of our Christian testimony, when there appears any probability of outward losses, or  
suffering

suffering thereby: dealing with our principle in a very lax, indifferent manner, taking what they please, and sacrificing the rest to their own selfish views; such are as spots in our featts of charity, and a mournful load to the truly living in religion: but the Lord Almighty, who hears their groanings, will in his own time grant relief; and these shall bear their own burdens. I went from Chelmsford to a marriage at Dunmow, and from thence to Royston in Hertfordshire. Things, as to the life of religion, appeared very low there; I had nothing to minister unto them but an example of silence. Next I had a meeting at Baldock, which was low and rather painful. I went from thence to Hitching, and was at their first-day meetings. They were pretty open and satisfactory. From thence to Ampthill, where things appeared low. Then to Hogstyend, where I had some openness and satisfaction: at Sherington I had a low painful meeting. The next meeting I had was at Northampton, which was a very trying time; but the Lord, by his powerful word, gave me dominion in a good degree, over dark, libertine spirits: things, as to true religion, seemed almost lost there. The next meeting was at Bugbrook, where I had some openness, and got through my service to pretty good satisfaction. From thence to Coventry, and was at their meetings on  
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first-day: in one whereof, I had close searching labour; I was silent in the other. The next meeting was at Edington, which was small, and things but low. I went from thence to a marriage at South-Newton. I found it my place there to sit the whole meeting in silence. The earnest expectation of people, especially on such occasions, may, and I believe often does, obstruct the current of right ministry. Silence, if duly considered, may be the best lesson of instruction, for those whose life is too much in words or outward declarations. I have thought some amongst us are so void of a right understanding, as to apprehend a kind of necessity for something to be done by way of ministry, at marriages, and funerals especially; it being hard for them to apprehend, that they can be so honourably conducted without. I have therefore observed some, though but little concerned in the general, to maintain our testimonies by an uniform consistent deportment, appear very zealous on these occasions; taking a deal of pains, and riding many miles, and sometimes from one preacher to another, to make themselves sure of having one; and when they have been so successful as to prevail upon any to come, it would no doubt be a great disappointment, were they wholly silent. In this situation, the minister himself may, unless well-grounded, be exposed to temptation to gratify such. My  
principal

principal view in this remark is, to shew how remote such are from the truth they profess, and how nearly allied to some other professors of Christianity, who make religion chiefly consist in outward performances; and think it not like a Christian burial, when a corpse is committed to the earth without something said over it. If that over-anxiousness in the people, above hinted, should prevail on the preachers amongst us, to answer their cravings and expectations, both in attending, and when there, in gratifying them with words, without a due regard to the holy weight and impressions of the word of life, as the alone moving cause to public service, they would be lost as to the living body in the society; and although such might continue in a consistent form of sound words and sound doctrine, as to the external appearance, yet the substance being lost, their performances would be no more than as sounding brass, or a tinkling cymbal. Some, to our sorrow, have been observed to lose ground by such means: what can we imagine more offensive to the gracious, bountiful giver, than to prostitute such a precious divine gift, by making it subservient to the carnal unsanctified desires of those who are strangers to God, yet love to hear of him and his glorious acts, by the hearing of the ear? From this place I went to Hooknorton, and had a meeting; wherein

wherein my business was to example with silence. I then went to Sibford, where I had a meeting, and some openness; yet things were but low. From thence to Banbury, and attended their meetings on a first-day. I had open thorough service in them, and the testimony of truth was in a good degree exalted. Next day I went to South-Newton again, where I had great openness, and truth was comfortably in dominion. Much satisfaction is received by following the safe guidance and conduct thereof, whether in heights or depths, sufferings or rejoicings. I had a good meeting next day at a place I forgot the name of; and then to Adderbury, where I had a meeting; things but low. From thence to Bicester, and had a small poor meeting; there being but very few under our profession, and but little to be felt of the life of religion amongst them. My face being now turned towards the city of London, I had a small meeting at Aylebury, and some open service therein to my satisfaction. There are but few friends thereabout. I went to their first-day meeting at Jordans, which was large: my service therein, was to example the people, friends and others, with silence; which I believe was a considerable disappointment to many; but I hope it was profitable to some. Divers friends from London met me there. We lodged that night at a friend's house on the way, and got to the city next day. I

continued thereabout three weeks, visiting meetings diligently every day in the week, except the last, and one more. It was a very painful time of deep suffering in spirit, even beyond all expression. I was as a sign of silence from place to place, especially at Grace-Church-Street meeting; which, doubtless, was a great mystery to many. But it was my way to peace of mind, and I sought after contentment, though it might occasion me to be accounted a fool, by the lofty towering spirits in that city, who may justly be compared to the tall cedars of Lebanon. I left London the 19th of the 10th month, 1749, to visit the following meetings, viz. Hertford, and St. Albans, where our friend Benjamin Kidd met me, and accompanied me to Hempstead, Wickham, and the quarterly-meeting at Oxford. The meeting there for worship was exceedingly disturbed and hurt by a rude company of students, who came in like a flood, and allowed little or no stillness, till by breaking up the meeting they dispersed; by which means, we held the meeting for discipline and good order, in a quiet peaceable manner. After meeting I went to Witney; where next day I had a very painful exercising time, not only under a sense of undue liberties prevailing, but also of an exalted self-righteous, self-sufficient state; than which, none are harder to be reached unto, or made any impression upon;



upon: my business was to sit in silent suffering with the oppressed feed. I went next to Burford, where there seemed to me very little of the life of religion. From thence I went to Cirencester, where my spirit was deeply distressed, under a painful sense of wrong things and wrong spirits. The next meeting I went to was Nailsworth, where I had close searching labour, in testimony against lukewarmness and undue liberties. From thence to the quarterly-meeting for Wiltshire; being a stranger and altogether unexpected by friends there, the close searching testimony given me to bear, especially relating to the state of some active members, might be better taken, and might have more effect, than if the same had come from one better acquainted with their states. I always coveted, to be wholly unacquainted with the states of meetings by outward information, in all my travels; and when, by the discourse of friends previous to my attending them, there appeared any probability of their inadvertently opening in my hearing, any thing of that kind, I have generally either stopped them, or walked away out of hearing; but in general, friends who entertain us in our travels, have more prudence, and a better guard in these respects; as indeed all ought: for it straitens, and may give much uneasiness to right spirited ministers, who have a sure infallible guide within, and therefore have no  
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need of any outward guide or information in their services. After this meeting, I visited the following meetings in that county, viz. at the house of John Fry, in Sutton. Calb, Chippenham, Melsham, Corsham, Bradford, Lavington, and Salisbury, and found things mostly low, painful, and laborious to work through; as those under our profession appeared to me, in too general a way, satisfying themselves with the religion of their education only; without much experience in the life and virtue thereof, operating upon their hearts. Some, it is to be feared, undertaking to rule and act in the church without a proper qualification, and so do not therein seek the honour that cometh from God only. Here the equal balance and standard is not kept to; partiality gets place; men and women's persons are respected, because of riches or outward substance: true judgment is perverted; wickedness escapes censure, to the affecting the whole community, as in the case of Achan. Such things provoke the Lord, (who is the only strength and defence of his people) to withdraw. They then become languid; their hearts become water, and the inhabitants of the land prevail against them, till they are in the end made desolate. The next meetings I had were Andover, Whitchurch, Basingstoke, and Alton; having, through divine help, had some profitable service, tending to warn  
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and excite friends to a more diligent and careful discharge of the several duties their stations required: but I could not help viewing, with some painful reflections, a lukewarmness and declension which sorrowfully prevails in many places. At Alton, which is a large meeting, I found some solid weighty friends, to whom my spirit was nearly united; having, in the main, good satisfaction and openness amongst them; with searching close service to the unfaithful; in which I was favoured with the comfortable help of upright spirits, whose sincere travel is maintained for an increase of faithful labourers in the Lord's vineyard and the restoring of ancient beauty.

Now did my deep and painful labours in this visit begin to wear off, and to draw towards a period, as far as related to my travels at this time, in Great-Britain and Ireland. I therefore soon expected a full discharge, as I then saw little before me, save the city of London. I had meetings at Godalming, Guilford, and Esher, in my way thither; in which I had some service to my own satisfaction, and I hope to the help of friends.

I continued in the city some time, visiting meetings with diligence. My mind being deeply exercised as usual in a painful travel, with and for the suffering seed of God in the hearts of professors, who to  
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me appeared, in too general a way, living, moving, acting and breathing, in an airy exalted region above it. I have often been ready to say, By whom shall Jacob, the true seed, arise? for he is very small in the esteem and regard of professors of most ranks. Yet I could see an afflicted suffering remnant, lie very low, as under the ruins, panting, and, as it were, struggling for life. And although we could see, and knew one another, and travelled together under a degree of the same painful feeling sense of things; yet, not having it in our power to relieve one another, our proper business was to travel under our respective burden, until the Almighty Deliverer was pleased to appear, calling his suffering ones to dominion and rule with him, who is Lord of Lords and King of Kings: for the Lamb and his followers shall have the victory; though they are permitted sometimes to suffer long. I had then, at times, faith to believe he would raise the dry bones, and they should stand upon their feet; an army to fight the Lord's battles; to bring the mighty from their seats, and to take the crowns of some who seemed to reign as kings, from them; making their nakedness appear. Surely the complaints of the Lord, by the mouth of his prophet concerning Israel, was mournfully verified in the city of London, respecting a great part of the society, viz. " My people have committed

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“two great evils; they have forsaken me  
 “the fountain of living waters, and hewn  
 “them out cisterns, broken cisterns that  
 “can hold no water.” Such is a profession,  
 though of the truth itself, without the real  
 possession. Such is truth in notion, specu-  
 lation, and imitation only. The same  
 may be said of whatever is done in religion,  
 without the immediate influence, direction,  
 and leadings of the holy author’s spirit and  
 power. Sound doctrine may be preached,  
 as to words and the main scope thereof,  
 and true principles imbibed from education,  
 tuition, or other outward means; yet the  
 man’s part being alive, active, and always  
 ready; the child’s and fool’s state, that  
 knows its sufficiency for every good word  
 and work to be immediately received from  
 God alone, is neither experienced nor abode  
 in. “For it is not you that speak, but the  
 “spirit of your Father that speaketh in you,  
 “or by you.” I say, without this living sense  
 of things, all is but a broken cistern; it will  
 hold none of the water of life; which is the  
 real cause, that the endeavours and seeming  
 zeal of some for the promotion of religion,  
 are so dry, insipid, and inefficacious. Truth  
 will carry its own evidence. The spring of  
 action being the holy spirit of Christ,  
 it will gain the assent of all his children,  
 and answer his pure witness in the hearts of  
 the rebellious, far beyond what many con-  
 ceive or imagine. Upon which I would  
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just observe, that the only way to preserve the strength, glory, and dignity of a religious society, is for all who undertake to be active in it, certainly to feel the Lord leading and directing them in all their services; and, on the other hand, the sure way to desolation is, when the active members in religious things move therein by the strength of human abilities only. A great deal depends hereon, more than some are aware of; it is observable, that the preservation of the Jewish church in purity, much depended upon the governors and rulers thereof; and so does, and will, the prosperity and purity of the Christian church.

I had very little openness in respect to ministry, but was silent as usual, from meeting to meeting. Indeed, my sufferings in spirit were exceeding great and deep, day and night, in that city, so that I was weary of this life, and, as it were, sought for death; being at times ready to say, it is better for me to die than to live. I much wondered why it should be so; but have since seen, it was in order for the filling up that measure of the sufferings of Christ allotted to me, which I have seen the great advantage of, with respect to giving dominion over those things and spirits, that were the cause of those great sufferings, which could not be stood against, nor overcome any other way. For, as faith  
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the apostle, "If so be we suffer with Christ, we shall also reign with him." And our Lord also said, "Verily I say unto you, that ye which have followed me in the re-generation; when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." I have sometimes thought, as I believe it may, by the foregoing account, appear to others, that I was led in a manner somewhat uncommon, to see and feel the sorrowful declension of our society, in my travels through these nations; though I am very sensible, divers faithful brethren have shared in the like painful travail; which, in some degree, may be compared with that of Nehemiah; who, under great anxiety and distress of mind, entered upon a long and hazardous journey, and went in the night, to view the breaches and desolations made in the city of the great king, before he and the people arose in the name of the Lord, to build the walls of that city and to set up the gates thereof. For he found the hand of the Lord upon him, moving and strengthening him to seek the good and prosperity of his own people. These things are written for encouragement and instruction to the painful labourers in the Lord's work; that they faint not under the weight and exercise thereof; nor think strange concerning such fiery baptisms and trials as they may meet with in the

course of their travels. They may be well assured, that such things are all directed in wisdom; which, in the Lord's time, will appear to their full satisfaction and comfort. For it is far from the fountain of infinite kindness, to permit such heavy affliction to fall upon his servants unnecessarily.

I went from London into Essex, in order to visit some meetings in that county, which I had not been at before, and was at Chelmsford week-day meeting on fifth-day, where I had good satisfaction. The virtue of truth being shed abroad, to the joy and comfort of the living. On the first-day following I was at Colchester meetings. My mind was painfully depressed, under a sense that truth suffered much in that place by wrong things: where evil is winked at, and undue liberties in a religious society, are suffered to escape judgment or censure; weakness, and, as it were a cloud of darkness, comes over meetings as well as individuals. The Lord was graciously pleased for his blessed name's sake, to arise, and in some good degree, to dispel the darkness; whereby truth and the testimony thereof, was exalted over all corrupt un sanctified spirits; and the few upright-hearted were sweetly comforted; it being a time of relief to their spirits, in a good degree. I went from thence to the following meetings, viz. Copford, Coln, Halstead,



stead, and Braintree, wherein I had thorough service, in plain dealing and close labour with the unfaithful, of which number there seemed to be many; and but few who had really bought the blessed truth. It is such only, who know how precious and valuable it is, and who cannot easily be prevailed upon to sell it for a thing of nought, nor even for any consideration whatever. But it is not so with those who have their religion, if it may be so called, by education only, or derived as it were, by way of inheritance like their outward possessions, from their ancestors. The principles of religion only thus received and held, are often subjected to temporal conveniency and worldly interest. Where the world and true religion stand in competition with each other, such professors will soon give place to the world; wherein they do really deny Christ before men, and will as certainly, unless they repent, be denied by him before the Father and his holy angels. I returned out of Essex to London; for though I had had but little openness as to ministry there, yet I found my mind engaged to attend their meetings, as I apprehended, in order to suffer and travail with the true seed, for its enlargement, as well as to be a sign and example of the important duty of silence, to the professors of truth. They had been long and greatly favoured with living testimonies,  
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even line upon line, and precept upon precept; under all which, for want of a proper application and improvement thereby, the society declined, and the ancient beauty thereof greatly faded away; I mean, in what relates to the life and spirit of religion in the practical part thereof; for the body of the society every where, as far as ever appeared to me, are remarkably one in faith and profession, the same which hath been held and professed by us as a people, from the beginning. This wonderful oneness and agreement amongst us every where, (which I have not observed, neither do I believe it is to be found amongst any other set of Christians, to that degree,) is to me a clear evidence, that the original foundation thereof, was the one infallible spirit of Jesus Christ our Lord, who prayed the father, that his followers might be one, as the Father and the Son are one. And notwithstanding great numbers in our society are resting satisfied with an empty profession, and by their unfaithfulness, fall greatly short of the dignity our worthy predecessors attained unto; which, considering the abundant favours bestowed from time to time, for the help and preservation of the society, is cause of deep mourning and sore lamentation; yet, there has been, through the kind providence of God, from the beginning down to this time, a living body, preserved the same in faith and practice,

tice with our ancients. These are scattered and interspersed throughout the whole society like the salt thereof, in order, if possible, that all may be seasoned. I think there are very few if any meetings, wholly destitute of some of that sort; so that I would not have it understood, by the foregoing mournful complaints, (although there may be just cause for them) that I think the society is become desolate, or that the glory is departed therefrom: far be that from me; I am fully convinced to the contrary, and at times have faith to believe, the glory will never wholly depart, nor shall we cease to be a living people: yet I believe, numbers under our profession, for their great unfaithfulness and unfruitfulness, will be blown upon by the Lord, and rejected, and others called into the vineyard, who will be more diligent and faithful.

After I had continued some time in the city, apprehending myself nearly clear of further service at this time in these nations, and that I might with safety look out for an opportunity of returning to my outward habitation in America; I therefore applied to the brethren here, for a certificate of my travels, &c. which they readily granted; setting forth their unity with my services and demeanor under this weighty engagement. But as no suitable opportunity appeared likely to present for some  
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time, I had leifure to look into, and carefully to weigh an affair of great importance, which had by this time fo far prevailed on my attention, that I was afraid wholly to reject it, as I had a confiderable time done on its firft darting into my thoughts; looking upon it almoft impracticable to be brought about: which was, entering into a married ftate with my endeared friend Frances Wyatt, before mentioned. Although I never had any other objection to it, than our both being, as far as appeared then to me, fettled in our places; from which I thought it would be very unfafe, without the beft counfel, to remove. But that objection was wholly removed, by my way opening (as I thought) with great clearnefs, to settle in England on account of my future fervice. I was deeply concerned in my mind to be rightly guided herein; which was answered to indisputably clear to my underftanding, that I could no longer hesitate about it. The next thing was, fettling matters relative thereunto with my faid friend; that fo, if ſhe found no objection, our marriage might be accompliſhed, if providence permitted, after my returning home, fettling my affairs there, and removing in order to settle in this nation. I therefore laid the whole before her, as things relating thereunto had appeared to me, defiring her ſolid confideration thereof, and answer, when ſhe was prepared to re-  
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turn me one. I found the same powerful hand which had removed my objections, was at work in her mind to remove hers also; so that she could not be easy to put a negative upon the proposal, as believing the thing was right, which was still confirming to me. We therefore in the fear, and, as we had cause to believe, in the counsel of God, engaged with each other, in the relation we then stood, and to accomplish our marriage, when way should be made by divine providence for the same. We had no views on either side for worldly advancement: an anxiousness after which appeared to me immaterial, as I was fully persuaded we were directed in our said engagement, by the wisdom and counsel of him, who can give or take away outward blessings at his pleasure. I therefore had not freedom, previous to my engaging with her therein, to make any inquiry into her circumstances in the world. All which, however, with the superior blessing of an affectionate wife and true help-mate, I afterwards found agreeable and comfortable. Having, as above, paved the way to remove and settle in England, and a good opportunity presenting of a ship, in which several valuable friends intended to embark; I went on board the *Speedwell*, John Stevenson master, at Gravesend, the 8th of the 3d month, 1750, in company with our friends Jonah Thompson and Mary Weston, who were  
going

going on a religious visit to the churches in America. We had several friends on board, and many other passengers, being fourteen or fifteen of us belonging to the cabin and state rooms. Some of them were bad people, whose conversation proved very disagreeable to us; so that we spent much of our time on the deck, night and day, except when we took our rest in sleep. Our departure was from the Start Point, the 11th in the evening, being the last land seen by us until we discovered America. We had a fine gale of wind down the English channel, and a good set off to sea by the same; but we often had scant, and sometimes contrary winds afterwards, which made it rather a slow passage, though much quicker than some have gone. The seventeenth of the 4th month, we found ourselves on the banks of Newfoundland, and in the midst of near twenty sail of French ships who were fishing there for cod. We spoke with one of them, who told us we had about twenty-five fathom water; whereupon the captain ordered the ship to be brought to, that we might take some fresh cod. This was very agreeable to us all; they succeeded so well, that in about two hours, there lay upon the deck twenty-four of the finest cod fish I ever saw. This proved an agreeable feast to us for about one week; and altho' through mercy, we had very great plenty of provisions; yet this was an acceptable

ceptable change. It was the 5th of the 5th month, about three o'clock in the afternoon, when to our great joy we saw the land of America; and by sounding, found ourselves in about twenty-five fathom water, and entered the Capes of Delaware that night. We had a prosperous gale up the bay and river, so that I landed at Chester in Pennsylvania, about eight miles from my own house, on the 7th of the 5th month about three o'clock in the afternoon, and got home that night; having been on board two months lacking one day, and from home in the whole journey, two years, seven months, and eight days; having travelled in that time by sea and land, I think on a moderate calculation, 11875 miles, and was at about 560 meetings. I had before concluded, with divine permission, to return in the same ship, and left a large chest of stores on board. When discharged of her loading, she was to sail for Maryland, there to take in a cargo of tobacco, where I intended meeting her; it being about seventy miles from my house. In a day or two after my arrival I went to Philadelphia, where I found my friends generally much alarmed, with news brought by letters in the ship I came over in (for they had not heard it before) of my intention to return, to marry and settle in England. Many, I believe, being ignorant of the grounds and motives upon which I acted

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therein, judged concerning the same from the outward appearance only; supposing that having found one I liked, I had let my mind out towards marrying, and made that the principal inducement of my removing. Had this been the case, I freely acknowledge that I should have deserved blame; as acting upon a very dangerous bottom to myself, and setting an unsafe example for others to follow; believing some have sustained great loss, by inadvertent steps of this kind, in their travels on truth's account. This was what I greatly feared in relation to myself, and therefore (as before hinted) durst not give way to the thoughts of entangling myself therein, until I had repeatedly (as I thought at least) received clear evidence in my mind, of its being my duty to remove into this nation for future service. I do therefore earnestly caution all, to be aware of taking any encouragement from my example herein, unless they have the same evidence, and act upon the same bottom as I did agreeable to what is above-mentioned, and are well assured of divine direction, as I was. That I was rightly guided in my removal, has not only been fully confirmed to myself since, but, I am persuaded also, to many others: and even at that time, those who were free enough to confer with me thereon, appeared to be well satisfied, whom for their freedom and openness to me on that account, I looked  
upon



upon to be some of my best friends; and as to others, I thought it my duty to bear with patience and meekness all they were pleased to say and conjecture, until time made manifest who were in the right.

I attended the yearly-meeting held at Burlington, for Pennsylvania and the Jerseys, in the seventh month, wherein the Lord was graciously pleased to overshadow our large assemblies with his heavenly power and presence, to our great comfort and edification; having with joy to draw water out of the wells of salvation, and to offer the praise and humble thanksgiving to the alone fountain thereof, who is for ever worthy.

Having settled my affairs, and obtained a certificate of removal from the monthly meeting of Darby, in Chester county, in Pennsylvania, to which I belonged, directed to the monthly-meeting of Witham in Essex, Old England; myself and daughter set out from my own house in Darby aforesaid, accompanied by my sister Mary (who since my wife's decease, had been my good careful house-keeper) together with several friends, the 12th of the 8th month, 1750. We travelled to East Nottingham, being about sixteen miles from the place where the ship lay in which I intended to embark. My sister and one of the friends staid with us about a week, and then took their solemn leave. My daughter and I  
staid

staid thereabout until the 2d of the 9th month. I visited some meetings in the neighbourhood to good satisfaction, and was at many in East Nottingham, it being a very large meeting, and a zealous body of friends then belonged thereto; amongst whom I had good service and great openness; the precious unity of the one spirit being livingly enjoyed, in which we took a solemn farewell of one another. The 2d of the 9th month aforesaid we set out, accompanied by divers of our worthy friends, and crossed the great river Susquehannah, taking our quarters at Jacob Giles's house within sight of the ship; but were not ordered on board until the 8th. We did not sail until the 11th at noon. The unskilful pilot ran us a-ground twice that afternoon, and caused the poor sailors hard labour and much fatigue, which I was sorry for. It was the 18th about two o'clock in the afternoon, before we got clear of Chesapeake bay; having then a fine wind, we soon lost sight of land.

We had been at sea but about four days, when he espied a sail or two, who, by their motions, appeared very desirous to speak with us, which, at length, one of them belonging to Rhode-Island effected, informing us, they were reduced to a very small quantity of provisions, and earnestly intreating the master to afford them some assistance. He, to my grief and surprise, gave them

them a very short denial; allegeing we were but newly come out to sea, and did not yet know what we might want ourselves. I was very much troubled in my mind at the hardness of his heart, and immediately stepped up to him, and in as moving language as I was capable of, interceded for the poor sufferers. The first mate being a man of a good disposition, joined with me herein. We at length prevailed on the master, that he gave them liberty to hoist out their boat, and come on board us; telling them he would see what could be done for them; which, poor creatures, they gladly complied with; the master of the ship and four of his sailors, being quickly on board of us. It was very affecting, to behold want so conspicuous in their faces, and to see how greatly they rejoiced, with thankfulness, that kind providence had, in mercy, cast us in their way, for their relief; in which I could heartily join with them; much rejoicing we had not inhumanly turned them off without help. The master, (to give him his due,) did at last hand to them pretty liberally; for which he charged what he thought proper, and took that master's draught for the money, on his owner in London. I spared them some out of my private store, for which I wanted no other pay, than the satisfaction of relieving their great wants; being

being very glad I had been instrumental thereunto.

The next day we had a great storm, and an exceeding high sea, so that we could carry no sail, but fastened the helm and let the ship drive whithersoever the wind and waves would carry her: we were indeed mightily tossed; but through divine favour, my mind was sweetly calm and comfortable, feeling his living presence who is God of the seas and the dry land, to be near. My heart was filled with the joy of his salvation, so that I could sing and make melody therein to him; in which I had confirming evidence, as I many times had under the same precious enjoyment, both by sea and land after I left England, that my way and undertaking was approved of the Lord, and would be blessed and prospered by him; which yielded more comfort to my mind, than any thing in this world could do. The severest part of the storm lasted but about twelve hours; and altho' we had two considerable storms afterwards, yet for the most part, it was a ready good passage. On the 17th of the 10th month in the morning, we sounded, and in sixty-nine fathom water we found ground. The same morning about ten o'clock, we had the very agreeable sight of England. Next day, the wind being against us, we made but little advantage of sailing. The nineteenth about eight o'clock at night, we came to  
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an anchor in Falmouth harbour. Going on shore next day, we went to an inn in the town. Our kind hospitable friend Joseph Tregellis, came and invited us to his house, where we had generous entertainment whilst we were at that place. I was several times at their meetings, both at Falmouth and Penryn, and had openness and good satisfaction. My worthy friends of that town, Andrew Hingeston and his wife, and daughter, were affectionately kind to me, which I cannot well avoid mentioning, out of a grateful sense I retain thereof, as we were entire strangers; for I had not been that way when in England before.

Having been detained there about a week, we put out to sea again, in order to proceed to London, whither we were bound. The second-day of our being out, towards evening, as we were sailing within about a league and half of Dover, a boat from thence came on board for letters. The wind then not being fair to go up the River Thames, we went with them to Dover, and next day to Gravesend, where crossing the water at Grays in Essex, I proceeded from thence to Chelmsford.

My dear friend Frances Wyatt and I, after proceeding according to the good order of friends, accomplished our marriage with each other, at a large meeting of friends and others in Chelmsford meeting-house, the 14th day of the then 1st month,

month, 1750-1, in the sweet and sensible enjoyment of his presence, who saw in the beginning, it was not good for man to be alone; and therefore he did, in great kindness, provide an help-mate to be with him, who was bone of his bone, and flesh of his flesh. It is therefore said, they shall be no more twain, but one flesh. The Lord then joined the man and his wife together. Happy would it have been for mankind, had they never sought, nor found out any other way of joining in that relation since. But as the sons (or worshippers) of the true God, formerly looked upon the daughters of men, with an eye that tendeth to prevent this ordinance, making it only answer the base ends of carnal desire; following the dictates of their own evil heart, instead of the counsel of God, in this great undertaking; so it is evidently the case at this day with too many. It is also often not so much what the woman or man is, as what worldly substance they have. Where there is plenty of that, many real defects, with respect to those qualifications and endowments essential to real happiness in a married state, are over-looked. Thus, by man's ignorantly and presumptuously taking upon him the guidance and government of himself, instigated thereunto by the subtilty of Satan; those outward accomodations, which were by divine providence intended as blessings, become quite the reverse. To  
prevent

prevent such unhappy consequences to young people and others, I know of no advice better adapted for their safety and preservation, than that of our Lord's, viz. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Those who have happily, by seeking, found this kingdom, and live therein, which consisteth in righteousness, peace, and joy in the Holy Ghost, have great advantage, even in outward things, above all others; as the blessing of God, which maketh truly rich, attends all their worldly affairs. They enjoy what appertains to this life with a proper relish. "Blessed are the meek, for they shall inherit the earth," Mat. v. 5. As it is man's duty and safety to seek the Lord's counsel and blessing; so it is truly honourable amongst men: for this, Jabez was said to be more honourable than his brethren; for he called on the God of Israel, saying, "Oh, that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!" And God granted him that which he requested. Let me conclude this observation with tender advice and caution to all whom it may concern, into whose hands this may come, to be aware they do not fall into that dangerous snare of supposing, as marriage is an outward affair, they need consult nothing

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further

further therein than their own inclination, and their own reason; it is said, "Woe to the rebellious children, that ask counsel, but not of me, saith the Lord." And Christ is called, Wonderful, Counsellor, as well as a mighty God. Now as marriage is allowed to be the most important affair in this life, and may tend greatly either to promote our happiness or misery in the next; if we have no occasion to seek the Lord's counsel herein, in what are we to expect or desire it? Abraham's servant, when he was only engaged about procuring a wife for his younger master Isaac, with great earnestness sought the Lord's guidance and blessing therein, and obtained it in a remarkable manner. What (say some) are we to look for, or to expect a revelation in such cases? We must desire the Lord to guide and direct our steps in this, and all other affairs of consequence in relation to this life, or we shall certainly miss our way. But this we cannot clearly understand, until the man's part is reduced in us, and we see what we are without God, that we may find occasion to pray without ceasing, and in every thing to give thanks. Then the constant cry will be, Guide me with thy counsel. When this is, with great sincerity, the state of the mind, we cannot miss our way; because divine protection is ever present, although we do not always see it, no more than the prophet's servant did,



did, until his eyes were opened \*. The great thing is, to have a single eye, that whatever we do, may be done to the glory of God. When this is the case, we say, if this or that be not agreeable to thy will, O God, thou hast all power in thine hand; do thou, by thy over-ruling providence, direct me according to thy blessed will. The Lord will keep such in all their ways, and be their sure defence.

We settled together after marriage, at Chelmsford in the county of Essex, where I enjoyed great satisfaction and comfort in an affectionate wife. Yet such I found the low and almost desolate situation of our society in the said county; especially in relation to good order and that discipline established amongst us, by the power, and in the wisdom of truth, as a hedge to defend and preserve from hurtful things, that it gave me much painful concern of mind. The difference appearing so very great, as I had before resided where discipline in the general was well maintained. I could not discover, either by their books or inquiry, that the unfaithful or disorderly walkers had (a few instances excepted) been for many years regularly dealt with, and their misconduct censured, either by monthly or quarterly meetings. I diligently attended those meetings, but my spirit was greatly distressed therein, as the members seemed to move and act in another element (as I  
may

\* 2 Kings vi. 7.

may say) than that I had been accustomed to, in managing the weighty affairs of the church. The first thing of importance that laid hold of my mind, as wanting to be reformed, was relating to women's meetings; there being no such held quarterly, nor at but few of the monthly meetings; and where there was any thing of that nature it was of little or no service, in the manner then held. Having therefore the advices and directions of the yearly-meeting, relating to women's meetings, I requested liberty of the quarterly-meeting to read the same therein, which I did, making such remarks thereon, as appeared to me then necessary. At the same time I proposed, that the meeting should take that weighty affair, of establishing women's quarterly and monthly meetings, agreeable to the repeated pressing advices of the yearly-meeting, into solid consideration; and if it was thought proper, that a few friends might be appointed to form some general directions for the assistance of our women friends, pointing out to them (as for want of opportunity, they were pretty much strangers thereunto) how such meetings are to be conducted, and the part of church discipline that properly comes under their notice, and requires the management of the women. All which was agreed to, and minuted. The proposed directions were prepared by the friends appointed, brought to the

the next quarterly-meeting, and there agreed to. The women having previous notice, withdrew at the close of the meeting of worship, into an apartment, to receive what we had to lay before them, and unanimously agreed thereunto. A quarterly meeting of women friends being then established, pressing advice was sent by minute, to monthly meetings, that they should encourage and establish women's meetings amongst them also, which was complied with. And although our women friends, for want of being brought up by their ancestors in the management of the discipline, might be rather unexperienced at first, yet I am well assured, this step tended much to enlarge our meetings, and to make them more lively; opening the way of sincere travellers to a fuller enjoyment of spiritual good, wherein alone is our ability for every good word and work. Some few, from a right sense of the importance of the work, joined me in an earnest labour for a general reformation, and as we felt the weight of things upon our minds, we gave up to visit monthly-meetings, to help the weak, and to move forward the wheels of discipline, which, especially at the first, moved very heavily; for although we had many in the county under our profession, yet few of them had their hands clean enough to handle the affairs of the church; many being, as it were, crippled with un-

faithfulness,

faithfulness, especially in their mean and cowardly compliance with the anti-christian demand of tythes, and things of that nature, which of itself unfits for service amongst us; for I never saw much, if any, true living zeal for the cause of God, in those who have fallen into this defection. Oh! the darkness and cause of stumbling it has occasioned in this poor county, and in other places where it hath prevailed. We found ourselves concerned, repeatedly to visit such in their families, labouring in Christian love, to bring them into a sense of the inconsistency of their conduct with their profession therein; which labour, though prevalent with some, hath been no otherwise successful in general, than the discharge of that duty, which one member of a religious community owes to another; and by bringing the judgment of truth in some degree over them, they became more distinguished from the faithful. We had great peace in this labour, though hard and unpleasant, as we found them dark and difficult to be reached unto, a few excepted. However, these endeavours greatly tended to exalt truth's testimony, for which our worthy predecessors deeply suffered. In process of time, through the blessed assistance of our holy head, engaging a small remnant to labour in the monthly and quarterly-meetings for a reformation, good order hath been much promoted,

moted, and our Christian discipline, in its  
 several branches, has been in a good degree  
 put in practice; and some came to under-  
 stand, it is necessary to receive wisdom and  
 strength from God, for the maintaining  
 that work. So that although things, in  
 that respect, through the unsoundness and  
 lukewarmness of many professors, are now  
 low, yet the Lord continues to be gracious,  
 in affording us the blessed assistance of his  
 holy spirit, both in our meetings for divine  
 worship, and those for discipline; whereby  
 some are enabled in meekness to labour for  
 the maintaining his cause, notwithstanding  
 the discouragement they meet with, not only  
 from a view of the languid state of the so-  
 ciety in general, but also from the brittle  
 jealous spirits of some. Having laboured  
 in our own county, according to ability  
 received of God (for without his divine assist-  
 ance, I have, by long experience, known  
 I could do nothing) I attended the yearly-  
 meetings in London as they fell in course,  
 therein to join with the sincere travellers  
 for 'Sion's prosperity, in the important care  
 of truth's affairs throughout the world.  
 This weighty engagement coming more  
 upon some of us than heretofore, as many  
 of the elders and faithful labourers were re-  
 moved to their rest. Our valuable friends  
 John Churchman and William Brown from  
 Pennsylvania, were at several of the first  
 yearly-meetings after my settling in this  
 nation.

nation. They laboured in these nations, in the service of truth, near four years, having left affectionate wives and children for truth's sake. Such noble disinterested endeavours, without any view towards temporal interest, is a very great mystery to the worldly wise. The above named friends were great and good instruments in the Lord's hand, not only at the yearly-meetings, but also in their travels up and down, for the promotion of discipline and good order in the churches; though not without considerable opposition from some, who, under pretence of acting for the good of the society, were in reality advocates for undue liberty. Notwithstanding some such difficulties, the Lord hath greatly strengthened the hands of his pained ones for Sion's welfare, and blessed his work to the promoting of good order, as the likeliest means of reviving ancient beauty and comeliness; there having been great stirrings, and much labour of late years, to bring the several members of the society into the holy order of the gospel. May the Lord yet continue the blessing of wisdom and strength, that the work may be carried on, to the praise of his worthy name and the preservation of his people, is the earnest prayer of my soul!

I set out the 16th of the 6th month, 1751, intending to take some meetings in my way to the circular yearly-meeting for the

the western counties, to be held at Broomsgrove in Worcesterthire, and from thence to visit the meetings of friends in Wales. I first went to the burial of a friend at Stebbing, and proceeded through Walden, Cambridge, and Huntingdon, to Wellingborough in Northamptonshire; and attended both their meetings on a first-day; having close earnest labour, in a sense of great dullness, and much insensibility prevailing on many professors. My spirit was greatly burdened therewith; but the Lord was pleased to arise, and dispel the darkness in a good degree, giving me thorough service, especially in the afternoon; I hope not easily to be forgot. I went away greatly relieved, and had a meeting at Coventry, which was heavy and laborious, though I was, through divine favour, enabled to wade through to mine own ease, in a good degree. I had a good open meeting that evening at Nun-Eaton; there being but one family of friends in the town, but a large number of others were at the meeting; divers of whom seemed pretty much affected with the testimony of truth. I had a close exercising meeting the next day at Atherstone, where things were very low, yet truth arose and opened doctrine for their help. I had a meeting that evening at Polesworth, which was open and comfortable. From thence I went to Woolverhampton, where I had a small meeting, things being very low.

After which I went to Colebrook Dale, where I had a meeting, and close thorough service, tending to stir up friends to diligence, as well as to encourage the upright-hearted. I went from thence to Shrewsbury: the number of professors there was very small, and the life of religion very much depressed, not only by the lukewarmness of some, but also by a blasting, windy, lifeless ministry, which they had long sat under; doubtless, to the great uneasiness of the few sensible amongst them. I had a painful sense of the great hurt thereof in that meeting, being concerned to sit the whole meeting through in silence, I believe, as an example to friends, and rebuke to that forward un sanctified spirit: the same soon after was made manifest to both friends and others, to be very corrupt, and was deservedly testified against by the monthly-meeting. I have divers times, in my travels, perceived great hurt to the prosperity of truth, by such un sanctified pretenders to a divine commission, intruding themselves into the ministry; but always have apprehended them a bad sort of people to deal with by advice and caution, as they are commonly very positive and self-willed; being seldom, in this declined state of the church, without a party, who had rather have almost any kind of ministry than silence; which makes it much more difficult for those who have a right sense of their  
spirits,



spirits, to bring the judgment of truth over such; as those above-mentioned are apt to screen them, and cover their heads, unless they manifest themselves, which hath in the end frequently happened, by their being guilty of some immoral conduct. I went after meeting to visit two friends, who had been imprisoned there a considerable time for refusing to pay tythes. As soon as I had entered the place of their confinement, I sensibly felt the Son of peace was there. My mind being brought into great nearness, unity, and Christian sympathy with them in their suffering state, which they appeared to bear with chearfulness, and true resignation to the divine will. The sense of the great importance of that testimony they were concerned to maintain, by suffering for it, and what our worthy predecessors went it through, in nasty stinking prisons and dungeons, where many of them ended their days in support thereof, who may be very justly numbered amongst the faithful martyrs of Jesus Christ, overcame my mind with tenderness to that degree, that I could not presently discourse with them about their sufferings. We had a blessed opportunity together, and took our leave of each other, in the sweet enjoyment of the pure love of God. Oh, how much more joyous and refreshing it is to visit such faithful sufferers, than to visit carnal professors of the same truth, who violate that precious testimony,

testimony, by voluntary putting into the priests mouths, lest they should prepare war against them, making religion bow down to their supposed temporal interest, thereby not only declaring themselves mere pretenders thereunto, but also increasing the sufferings of those under the same profession who dare not temporize! I returned from thence to Colebrook Dale, where I had a hard trying meeting held in silence; and went to Birmingham, where I had divers times been before, and generally had painful laborious meetings; but now it pleased divine goodness to favour with openness and good authority, to declare the truth largely; I believe to the stirring up of the careless, at least to a present sense of their duties; as well as to the comfort and edification of the honest-hearted, to my own peace and great relief. From this place I went to Broomsgrove, in order to attend the yearly-meeting before-mentioned, which began on first-day, the 1st of the 7th month, being held in a barn, fitted up by friends for that purpose: it ended the third-day following; many ministring friends attended it, some of whom were largely opened by the power and wisdom of truth, to publish the gospel tidings with clearness and good demonstration. The people, though numerous, being generally very still and attentive, appeared to receive the testimony of truth with pleasure, and things were in the main

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well conducted. Here my friend John Bradford joined me as a companion. We had a large meeting at Worcester on fourth-day, in which truth had comfortable dominion, especially near the conclusion, to the great satisfaction and joy of many hearts. Blessed be the Lord our God, for his continued favours to his people! On the fifth-day we had a small poor meeting at Broom-yard in Herefordshire; things being very low in that place, as to truth and friends. On sixth-day we had a meeting at Leominster; the fore part was very cloudy and painful, yet by the gracious springing up of light and life, I got through my service therein to good satisfaction. The next day, being the seventh of the week, I went to my dear mother's in Radnorshire. On first-day, the neighbours being apprized of my being come, flocked to the Pales meeting in abundance. The Lord was pleased to favour me with a large open time, to declare his everlasting truth amongst them, with which they appeared to be much affected. I had such another opportunity with friends and many others, at Talcoyd, near my mother's house. They seemed greatly affected with the virtue of truth; but I doubt they stumble at the cross. On second-day we had a meeting at a place called the Coom, about six miles from my mother's, pretty open and comfortable. On fourth-day, the 11th, I took leave of my  
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worthy affectionate mother, relations and friends thereabout, having my brother Benjamin for our guide over the bleak mountains into Cardiganshire. The wind blew hard and it rained, but through mercy we received very little harm thereby. Next day we had a small poor meeting at one Evans's; religion being at a very low ebb in that place; my chief business, as far as I could see, was to detect a vile impostor, who had, by a feigned and hypocritical shew, got the advantage of the weakness and credulity of friends there. I never had seen him before, that I know of, but my spirit was exceedingly burdened with his deceitful groanings and feigned agitation in the meeting, and was then satisfied his spirit was very foul and corrupt, as it was like a nuisance to me all the time. I warned friends to be aware of him; and to keep him at a distance; but they seemed willing to hope that there was some good in him, as he appeared so much concerned in meetings, &c. so I saw whereabout they who pleaded thus were themselves, as they seemed taken with, and rather to approve of what was so very offensive and even odious to me in that meeting, viz. his pretended exercise therein. But if people will lay hold suddenly on such, they must partake with them in their sins; for this man discovered himself to be very bad, by being guilty of gross wickedness. I think  
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the meeting was held in silence. After which, we went to a place called Penbank in Carmarthenshire, where a meeting was held next day to pretty good satisfaction, being favoured with matter and utterance for their help; though things appeared low; the same day in the evening I had a very poor afflicting meeting at Penplac; great slackness and weakness appeared in the few professors there. We were quite silent as to public ministry. We went from thence to Carmarthen, and attended their meetings on a first-day; had good open service therein, especially in the afternoon, many of the neighbours coming in: the testimony of truth went forth freely and largely amongst them, with which they appeared to be much reached and affected; and might, I hope, tend to remove a prejudice they had imbibed, from the misconduct of one or more, of high pretensions lately in that place, but then removed. We had a meeting on second-day in the evening, at Laugharn, where very few, if any, properly of our society, resided; many of the neighbours came in; we had a good opportunity amongst them, in the free extendings of gospel love; the doctrine whereof seemed to have a considerable reach upon them. On third-day we had a meeting amongst a few professors at James-town; it being their harvest time, they seemed more concerned about their corn than religion; several rushing

ing out, in a disorderly manner, to take care of that, as there was some appearance of rain. It was with much difficulty we procured a guide to Haverfordwest. At length we prevailed on a young woman, who seemed to have the most lively sense of religion of any amongst them. Having a large ferry to cross over Milford Haven, by such difficulties we were so hindered, as not to reach the aforesaid place, until about an hour after the time appointed for the meeting, to our great uneasiness. This meeting was, for the most part, held in silence; yet near the conclusion, I had some things given me to deliver, with considerable weight and gospel authority. I went next to Redstone, where the meeting was small, yet open and comfortable. From thence we travelled to Carmarthen, and next day to Swansey, about thirty miles, being a very rough open road; the day very stormy, so that we were exceedingly wet. Great care was taken of us, when we got to our friend Paul Bevan's house, so that, through mercy, we received but very little harm. On first-day, being the 22d, we attended their meetings: that in the forenoon was held in a silent labour. In the afternoon I had a close searching testimony to bear, tending to stir up and rouse friends to more zeal and fervor of mind; and was favoured to get through to satisfaction. On third-day we had a poor small meeting

ing amongst a few friends at Freeveraque. I had nothing to administer, but an example of silence. We went after meeting to Pontypool, and next day had a precious open meeting there. The testimony of truth going forth with good authority and clearness, was exalted, and the upright in heart were sweetly comforted in the enjoyment of the Lord's presence, returning him the praise, who is worthy for ever! On sixth-day, the 27th, we crossed the Severn at the New-Passage, and went that night to the widow Young's at Earthcott; had a hard trying meeting there next day; after which we went to Bristol, and on first-day the 29th, we attended three meetings there; the two first were held in a painful distressing silence, and the last also, except a few words near the breaking up of the meeting. This was the first of my visiting that city, and a time not easily to be forgot by me. It was indeed a season of sore mourning and lamentation, in a sense of their great declension. But very little to be seen or felt of that plainness, pure simplicity, humility, and contempt of the world, so conspicuous in their worthy predecessors, who trampled upon the glory of this world, counting all as dross and dung, in comparison of the smiles of the Lord's countenance, and being clothed with the beautiful garment of his salvation. Oh, how was the choicest vine planted, made to spread,

and mightily to prosper, through great sufferings and persecution, in that city, in early times; sufficiently, one would think, to have deeply established the permanency thereof, and to have recommended its superior dignity and excellency to many generations! May not that of the apostle to the Galatians, be justly applied to them? viz. "O foolish Galatians! who hath bewitched you, that you should not obey the truth? Before whose eyes Jesus Christ hath been evidently set forth, &c. Are ye so foolish, having begun in the spirit, are ye now made perfect by the flesh?"

I parted with my companion at Bristol, and turned my face homewards, taking meetings in my way to London, at Frenchay, Corsham, Chippenham, Caln, and Reading; in all which I had considerable openness, largely, and with good authority, to publish the doctrine of truth, to mine own peace, and I hope to the comfort and help of many; though in some places my spirit was much pained with a sense of prevailing indifference and lukewarmness, in this day of ease and outward plenty. On seventh-day, the 5th of the 8th month, I got to London, and staid their meetings on first-day. After which I returned home, and found my dear wife and family well, to our mutual comfort; being thankful to the kind hand of providence, whose goodness attends those who trust in him, both in  
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heights and depths; taking care of their bodies, souls, and those outward benefits he hath bountifully favoured them with; affording real comfort therein, with his blessing, which maketh truly rich, and adds no sorrow with it. I was out this journey about eight weeks, and travelled about 740 miles, having been at about forty meetings.

I have preserved very little or no account of short journies and service in this and the adjacent counties; in which, however, I was divers times engaged to labour, both at quarterly and other meetings, for the reviving ancient zeal and diligence. But, alas! the inordinate love of worldly enjoyments, good in themselves, covers the minds of many professors, like thick clay, who are exceeding hard to be made sensible of the chiefest good, so that I have often feared some of them will not hear, until the Lord is provoked to speak, with a louder voice, in judgment, which they will not be able to turn aside from, or any way to shun. Many in our society, as in others, having departed from the life, rest satisfied in a profession of religion: some also have departed from the power and form too, in a great degree; neither appearing one thing nor another, Could they see themselves as judicious persons see them, shame and confusion of face would cover them.

The next considerable journey I have any account of, was entered upon the 27th of the

the 8th month, 1753, in order to visit friends in some parts of Yorkshire, Lancashire, Westmoreland, &c. I met some friends at Walden, who with myself were appointed by the quarterly-meeting to visit that monthly meeting for their help. I was largely opened in the meeting of worship, to set forth the beauty, order, and excellent harmony of the several members in the church of Christ; and truth had considerable dominion therein, to our great comfort, as it prepared our spirits for close and painful labour with wrong spirits in the meeting of business, who had the boldness to plead the payment of tythes to be justifiable, because required by the laws of the land; not considering the gross absurdity of making human laws to be preferred before the laws of Christ, however contrary thereto, and enjoined as an absolute rule for Christians; unless they suppose it impossible that any human laws can be made contrary to Christ's laws, which is equally absurd; as well as that such an opinion tends to invalidate the great sufferings, and martyrdom of all those, who gave up every thing they had in this world, and even their lives, rather than actively comply with the laws of the land, when they believed them inconsistent with the nature of Christianity, and therefore a transgression of God's law. But the ground of that misapprehension, which such reasoners fall into, appears to be upon a presumption,

ſumption, that the ſource of property is in the law, viz. that the laws of the land can alienate the right of one, without rendering him any equivalent, and give it to another, who had no right therein before: whereas right and wrong are immutable, and cannot be altered by human laws, which only grant people aid to preſerve and recover that which of right appears to belong to them; ſo that human laws cannot bind the conſciences, any further than they are conſiſtent with the laws of God. When a ſincere Chriſtian is perſuaded they enjoin any thing contrary to the perfect law of liberty in his own mind, he may not actively reſiſt, but paſſively ſuffer the penalty thereof, whereby he faithfully bears his teſtimony againſt the iniquity of ſuch a law, and ſo far contributes to have it removed. Now paying tythes under the goſpel, being an antichriſtian, popiſh error, the laws enjoining their payment being grounded upon a ſuppoſition, that they are due to God and holy church; how then can any clearly enlightened perſon pay them in any ſhape, as he thereby aſſents to that great error, and contributes to ſupport it, to the great ſcandal and abuſe of the Chriſtian religion, and that noble, free, diſintereſted miniſtry, inſtituted by our Lord and Saviour Jeſus Chriſt; whoſe direction in that caſe is, “ Freely ye have received, “ freely give?” Much more might be ſaid

to manifest the absurdity of such a plea for the payment of tythes; but that I would not be tedious, hoping there are not many amongst us so blinded by the God of this world, as to adopt such an argument. Truth prevailed in the meeting, and the testimony thereof was exalted over all such spirits. Praises to our God for his gracious assistance, mercifully afforded to all those who put their trust in him alone! I proceeded on my journey, and had meetings at Godmanchester, Oakham, and Leicester; I had close searching labour, in order that careless, lukewarm professors might be stirred up, and awakened to a sense of their states. The testimony of truth also, flowing forth at times, as a refreshing stream of encouragement to the mourners in Sion, and sincere travellers thitherwards. From thence I went to Nottingham, and had a meeting; the Lord graciously favouring with wisdom and utterance, to divide the word aright to the several states of those present. Truth greatly prevailed, overshadowing the meeting to the rejoicing of many hearts. Next day I had a small meeting at Furness in Derbyshire, wherein I had close labour with indolent professors, who, neglecting their own proper business, were too much depending upon the labours of others, to their great loss, as well as, that such unwarrantable dependance greatly tended to load and depress the life in those concerned,

cerned, making their exercises much the greater. The next meeting I had was at Matlock, which was large; the greatest part were people of other persuasions; it was, through the blessed efficacy of the word of life, an open good time, and the doctrines of truth were largely declared; shewing, that the world by wisdom knows not God, as well as how and to whom he is pleased to make himself known. The meeting was generally pretty much affected with the virtue of truth, which was eminently extended that day, and I hope would not be easily forgot by many. I went from thence to Sheffield, and attended their meetings on first-day, which were large. In the morning my spirit was deeply baptized into painful sense of the empty formal state of some, as also the undue liberties of many others. I was made willing and resigned to go down into sufferings on their account; that if it pleased the Lord, I might be the better qualified to administer effectually to their several states, as experience hath taught me repeatedly, that I could not speak feelingly to mankind for their help and recovery, any other way. At the afternoon meeting I was largely concerned to lay their several states open before them; it was a blessed and seasonable opportunity, tending much to their awakening to a sense of duty, and I think it may, with thankfulness, be said, truth was over all. The

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next meeting I had was at Highflats, which was large, there being a numerous body of plain friends, as to the outward appearance, belonging thereunto. It was a laborious meeting, but through divine favour, there was strength afforded, to lay before them in a close pressing manner, the great danger of resting contented in a decent form of religion without the life and power thereof. I hope it was a profitable time to many. I went from thence to Brighouse meeting, wherein matter and utterance were given, tending to rouse the indolent, and to encourage the truly concerned for truth's prosperity. The next meeting was at Rauden, which was very large and open, and the testimony of truth had great dominion. I had a pretty open meeting next day at Bradford; after which I went to visit a friend who was very low and weak in body, few expecting her recovery. I felt the pure virtue of the holy anointing with her, and had it given me to signify, that I did believe the Lord would raise her up for further service, which accordingly came to pass. I went from thence to Leeds, and attended their meetings on first-day. In the forenoon the testimony of truth was greatly exalted, in setting forth the power and efficacy of living faith: it was a glorious time, truth being over all. In the afternoon, it was thought several hundreds attended, mostly of the people called methodists.

dists. I was quite shut up as to ministry, I thought, in order to set an example of the important duty of silence to friends and others. The meeting concluded with an awful solemnity, which I hope was profitable to many. I went from thence to Skipton, where the meeting was large, and the power of God's eternal truth went forth in a searching awakening testimony, as well as in a refreshing stream of consolation to those who stood in need of encouragement in their travels towards the city of God. I hope it was a profitable time to many. I had a small meeting next day at Airton; it was a heavy painful time of silence in the fore part; but the Lord was pleased to appear, and afford ability to search some barren professors, by opening their states to them, with which they seemed somewhat affected; but alas! how hard it is to reach effectually unto those who are settled as upon their lees, living in a state of mind that can rest satisfied in an empty profession. Next day I had a pretty large meeting at Settle: there I found the life of religion much depressed with an earthly formal spirit; but through divine goodness, truth arose and prevailed over it for the present, and was exalted, as being the one thing needful. I went from thence to Lotherdale, where I had a very large meeting; the Lord enabling me, otherwise a poor helpless creature, to bear a thorough testi-

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mony, suited to the various states of those present; and his glorious name was exalted above every name. From thence I went to the house of my beloved friends Jonathan and Margaret Raine, at Trawden; whom, for their tender regard to me when I wanted succour both for body and mind, I have heretofore, more than once, had occasion to make mention of; as likewise of the Ecroyd's family. We greatly rejoiced in the opportunity of one another's company once more; truth having nearly united us in our former acquaintance. I staid thereabout something more than a week, attending several meetings there and at Marsden Height; wherein, especially at some of them, the Lord was eminently with us, opening the wells of salvation, that we might drink together, and sing praises to him the fountain of all good. I had great openness in my service amongst them; and we took our leave of one another in a sweet sense of God's love uniting our hearts one to another. On second-day, the first of the 10th month, I set out for Lancaster, in order to be at their quarterly-meeting, being accompanied by my friend Jonathan Raine. I was at their monthly-meeting there on third-day, where I had some considerable service. Fourth-day in the morning was held their meeting of ministers and elders; which was to comfort and edification. I found myself concerned to set forth  
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the nature of true gospel ministry; as also, to point out some dangers which might, without a steady care and watchfulness, attend those exercised therein. It was, I hope, a profitable opportunity to some present. The same day was held the quarterly-meeting, wherein the Lord was graciously pleased, according to his wonted goodness, to appear for the help of his sincerely concerned labourers; as, blessed be his worthy name, he is found of those that truly seek him, and doth not fail those who lean upon him, and not to their own understanding, nor to former experience of his assisting power and wisdom. Truth was greatly in dominion and friends much edified, the unity of the one spirit being livingly enjoyed. I went next day, accompanied by Samuel Fothergill, William Backhouse, and William Dilworth, to the quarterly-meeting at Kendal. The select meeting for ministers and elders was held that afternoon; I had some good open service therein, on the nature of gospel ministry, and the mysterious workings of Satan in his transformations. It was a time of edification and comfort. Next day was held the quarterly-meeting; in the fore part for worship, and after for the discipline of the church, wherein I had some service. Things were but low: we had a large meeting in the evening, both of friends and others; it was, through the pure efficacy of divine virtue, a blessed opportunity. I was largely opened

ed in testimony concerning Christ, the divine light, which enlightens every man coming into the world. It ended in solemn prayer and praises to almighty God; our friend Samuel Fothergill being engaged therein, in a very powerful and affecting manner. I staid at Kendal, to attend their first-day meetings; at both which, especially the latter, I was very largely opened to declare the truth with power, which affected and tendered many hearts, there being a great number of friends, mostly of a younger sort, in that meeting; it having been stripped, like many other places of late, of divers substantial elders. My labour was very earnest, that the rising youth might come rightly under the yoke of Christ, that they might be really prepared and fitted to succeed those who are removed hence, having finished their day's work. I went from thence, accompanied by several friends, and had a meeting at Grayrigg, to good satisfaction. The testimony of truth went forth with clearness and good demonstration, tending to awaken the careless, as well as to strengthen and encourage the honest-hearted. I returned to Kendal, and went next day, accompanied by many friends, to a general meeting at Windermoor. The Lord's blessed power was livingly felt in that meeting, whereby I was enabled, from the expressions of our Lord to Nicodemus, to shew the necessity

sity of regeneration or the new birth; a doctrine highly necessary to be pressingly recommended to the youth in our society, and carefully weighed by them, lest any should vainly hope for an entrance into the kingdom of God, by succeeding their ancestors in the profession and confession of the truth. A lamentable error! many I fear have fallen into, imagining they are God's people, without his nature being brought forth in them; or, as saith the apostle, being made partakers of the divine nature, and escaping the corruptions that are in the world through lust. Great opportunity have such, by education, the writings of our predecessors, and also by the gospel ministry the Lord hath been pleased to bless our society withal, to collect and treasure up a great deal of knowledge in the speculative understanding part, even to profess and confess the truth in the same words or language made use of, by those who really learned it in the school of Christ. This is no more than an image or picture of the thing itself, without life or savour; therefore an abomination to the living God, and his quickened people. I have touched the more closely on this head, being apprehensive the danger is very great, which the rising youth are exposed to, by dwelling securely and at ease, as it were, in houses they have not built, and enjoying vineyards they never planted; for great are their ad-

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vantages above others, if rightly improved; otherwise, this must increase the weight of their condemnation. I have divers times looked upon the mournful condition of those who trust, as above hinted, in the religion of their education, to be aptly set forth in the holy scriptures, by an hungry man dreaming that he eateth, and behold, when he awaketh, his soul is empty. Oh, that all may deeply and carefully ponder in their hearts, what they have known in deed and in truth, of the new birth, with the fore labour and pangs thereof! I cannot conceive, if they are serious and consider the importance of the case, but they will soon discover how it is with them in this respect, by observing which way their minds are bent and thoughts employed, whether towards earthly or heavenly things. Those who are born from above, or risen with Christ, which is the same thing, it is natural for them to seek those things which are above; their affections being fixed thereon. So, on the other hand, that which is born of the flesh is but flesh, and can rise no higher than what appertains to this transitory world; for flesh and blood cannot inherit God's kingdom; and it is said, those who are in the flesh cannot please God. The apostolick advice therefore, is to walk in the spirit; that is, let the spirit of Christ be your guide and director, how to order your lives and conversation in all things; for the

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children of God are led by his spirit. I hope to be excused in dwelling a little on this subject, having often greatly feared, that the descendants of the Lord's worthies who were full of faith and good works, should take their rest in the outside of things, valuing themselves on being the offspring of such: a sorrowful mistake which the Jews fell into! May all duly consider, that it is impossible to be the children of Abraham, unless they do the works of Abraham.

Truth was greatly in dominion that day, and many hearts were much tendered and contrited before the Lord; to whom be everlasting praises, Amen! The next meeting was at the Height, where I had close rousing service, in order to awaken careless formal professors. The day following I had a large meeting at Coltis, near Hawkhead; where I was favoured with great openness upon the nature of true faith, and that it must be evidenced by good works; for faith, when only an assent or consent of the mind to principles of religion true in themselves, being alone, is dead, as a body is without the spirit. The power of truth had great dominion, it being a time not easily to be forgot. The next day I had a meeting at Swarthmoor; there also I was led to speak largely of faith, viz. of historical faith, implicit faith, and to set forth the nature of that faith  
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which was once delivered to the saints; being their victory over the world and all the corruptions thereof. It works by love, to the purifying of the heart, and when the heart is made pure, we can thereby see God. "Blessed are the pure in heart," said Christ, for they shall see God." And his apostle said, "By faith we come to see him that is invisible." It is plain from the holy scripture, that it proceeds from a divine principle in man; for it is the evidence of things not seen, and the substance of things hoped for. No man can possibly please God without it. O that mankind would carefully examine themselves, whether or no they be in this faith! If they be in it, they cannot be strangers to Christ, inwardly revealed; for he dwells in the hearts of true believers by faith; his kingdom being within, where all his laws and ordinances are discovered, clearly understood, and willingly obeyed. No complaint, when this faith is received and held in a pure conscience, of hard things being required, or his commandments being grievous; but a soul endued with this powerful principle, can say with sincerity, the Lord's ways are ways of pleasantness, and his paths are paths of peace. It was a good time, and I hope profitable to many. The next meeting I had was at Preston, near Kendal; there I was earnestly concerned to stir up friends to more faithful-

faithfulness and a closer union one with another. It was a laborious time, but the blessed truth prevailed and carried through, to mine own ease in a good degree. I went from thence to Briggflats, near Sedburg. The meeting was large, and for some time heavy and afflicting; but it pleased the great Master of our assemblies to arise, without whose gracious help his poor instruments can do nothing to any good purpose. It was a solemn awakening time; I hope to be remembered by many. I had a meeting next day at Ravenstondale, which was a laborious trying time: my way was shut up as to ministry; friends seemed too much at ease in a profession. When this is the case, the life of religion is exceedingly depressed; so that those who feel its state, must suffer therewith, until it please the Lord to raise his pure seed, in judgment against evil in people's minds: then man falls under for the present, and confesses to that name or power given under heaven for his salvation. But alas! he soon denies it again, by giving way to a contrary power; an enemy to God and his own soul. In such ups and downs, changes and conflicts, by the working of contrary powers in their minds, many weary out their days in vain, because they will not resolve to choose the good, and to eschew the evil, that they might be established upon the rock of ages for ever. The next day I had another meet-

ing at Preston; it was a time of close labour, yet through gracious help, I hope it was a serviceable meeting. I went from thence to Yeoland; this was a suffering time, much of the testimony given me then to bear, went forth sharp against such who were strong and confident in profession, without real experience of the living virtue and holy efficacy of God's eternal truth, to quicken and season their spirits. We find it very hard to gain any entrance on such. The testimony is often felt to rebound, which in low times is a great discouragement to the poor instrument. Here the faith and patience of the gospel must be exercised. I understood after meeting, that the state of some present had been remarkably spoken to that day, which tended to humble my mind in thankfulness before the Lord, for his gracious help and guidance. After these exercising painful times, doubts are apt to enter, and fears to possess the mind, lest we have been mistaken in what we apprehend the Lord required of us to deliver. (I say us, as I do not doubt but it has been the experience of many others, as well as mine.) This ought to be carefully guarded against, lest the poor instrument sink thereby, below its service, by giving away its strength and sure defence. The soul's armour and weapons being thus imprudently given away or cast off, our spirits are weaker than those of others,



others, and consequently fall under them. Here that dominion, in which there is ability to teach, may be lost. There is great danger also, on the other hand, of being too confident and secure, as I have observed some, after they have darkened counsel by a multitude of words without right knowledge, and exceedingly burdened the living, appear quite chearful and full of satisfaction, seeming as if thoroughly pleased themselves: which is a lamentable blindness, and discovers them to be at a great distance from the dictates and holy impressions of truth. This is what all ought earnestly to pray they may be preserved from, walking carefully in the middle path, retaining a jealousy over themselves, with a single eye to God's honour, and the promotion of his truth. Then will their feet be shod with the preparation of the gospel of peace, and will appear beautiful as upon the mountains. I went from Yeoland to Lancaster, and attended their meetings on first-day, where I had good open service, truth being comfortably in dominion, and friends thereby nearly united one to another. From Lancaster I went to the following meetings, Filde, Frekleston, Preston, Langtree, and Ashton. They were generally small, and the life of religion at a very low ebb. I was favoured with strength to discharge the service required, in a close painful labour for their help and recovery.

recovery. But alas! great is the declension in those parts, and I fear but little laid to heart. The next meeting I went to was at Hartshaw, being a general meeting, which was very large, and although something heavy and painful in the fore part, yet, through divine goodness, it proved a solemn serviceable meeting, and by strength and wisdom received from above, divers weighty gospel truths were delivered, to the comfort and edification of many. I had that evening a large meeting at Warrington; but, as heretofore in the same place, I felt their life and dependance was too much upon and after declarations. I found it my duty to disappoint that spirit, by sitting the whole time in silence. I went from thence to my valuable friends John and Joshua Toft's, near Leek in Staffordshire, having Samuel Fothergill for company and guide. I had a serviceable meeting at Leek; my labour was close in plain dealing with some, who appeared to me too much exalted in their own wisdom and conceit of themselves, whereby the simplicity of the truth was too much overlooked by them. On fifth-day, the 1st of the 11th month, being accompanied by Joshua Toft, I went to Stafford, and had a small poor meeting there. Next day in the evening we had a meeting at Tamworth, which was large, being chiefly made up with the considerable inhabitants of the town.

town. The public service thereof fell upon my companion, with which I was well pleased, but found my mind not clear of friends belonging to that meeting, and therefore desired to have a meeting with them next day, at a friend's house, as I was desirous to have friends only. I had close searching service amongst them, yet to my comfort and great relief in the end. On first-day, the 4th, I was at Birmingham meetings; the forenoon was a good open time, wherein the testimony of truth was exalted; but the afternoon proved a heavy painful meeting; my way was quite shut up as to ministry. Now apprehending myself discharged from further service in this journey, on second-day morning I set my face homewards, and got to Northampton that night, and next day to Hitchin, and got home on fourth-day, the 7th of the 11th month, finding my dear wife and family well; being thankful, as we had great cause, to the fountain of all our mercies, for his providential care over us, when outwardly separated for his service sake. I was from home this journey, about ten weeks and three days, in which time I travelled, by account, about 760 miles, and was at about fifty-five meetings. In the year 1754, I travelled with my esteemed friend John Churchman, through Hampshire, the Isle of Wight, and part of Surry; the particulars whereof I cannot at present find; but

but I remember it was the last of his travels in this nation, and that we were nearly united in the service; the power and wisdom of truth being livingly and comfortably with us, enabling us to labour with diligence for the promotion of truth, and our own peace. In the fore part of the year 1756, being in company with my esteemed friend Peter Andrews from America, sometimes visiting meetings in the city of London, I was seized with a violent disorder; it was with considerable difficulty I got home, and soon took my chamber, where I continued many weeks under great affliction of body, and also of mind at times, which I have divers times experienced as a further trial of my faith and patience. The Lord has been pleased to withdraw his comforting enlivening presence; I have thought rather more so in those times of bodily afflictions, than others; for wise ends, best known to himself. Oh! who can understand or conceive the anxiety of the mind when this is the case, except those who have felt the same? But, through divine favour, it was not so with me always, especially in the last of my great illnesses, which was the latter end of 1758, when the joys of heaven so opened upon my soul, as I had never known before, which made me willing to hope that I was near entering into the full fruition thereof. How strong were my desires then to be dissolved, and to be  
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with Christ for ever! Ready to say, now let thy servant depart in peace, for mine eyes have seen thy salvation! but I was not then accepted herein, neither was my mind afterwards free from some fears and doubts, that I had offended a gracious God, by an over-anxious desire to be removed from a militant to a triumphant state. The example of our Lord (though he was the only begotten Son) in addressing the Father, is highly worthy to be ever remembered by us, in all our desires and prayers, viz. “Nevertheless, not my will, but thine be done!” The above hints may fall into the hands of some poor afflicted persons, to whom they may afford comfort, by observing, they are not quite singular in their trials, and from thence, through the divine blessings, receive some encouragement: which is my reason for penning them, as well as many other remarks in the course of this journal; even on my most inward and hidden trials. I have had great cause to bless and praise the Lord, many times since, when I have observed the great advantage of those very pinching seasons of affliction, how much they tend to refine, and to establish the soul upon the rock of ages, yielding the peaceable fruits of righteousness to those who are properly exercised thereby. I had very little health from the time that I was taken before-mentioned, for about two years; yet was enabled, in 1757, to visit friends

friends meetings in Kent, Suffex, and some few meetings in Hampshire, &c. I set out from home the 12th of the 7th month, and crossed the River Thames at Gravesend, where by appointment I met my friend Joseph Taylor, and with him Joseph Wood, and Stephen Jackson, all from London. We went that afternoon to Rochester, where about six in the evening we had a meeting, there being a meeting-house; though I think but one person (then) a young woman, who made profession with us. Many others came, and there was an openness to declare the doctrines of truth largely amongst them, which I hope was not altogether in vain. From thence we all went to Canterbury, except Stephen Jackson, who returned home. We had a meeting there, made up chiefly of professors with us. The testimony of truth went forth in a close searching manner, and, through mercy, it was exalted over all of a contrary nature. The Lord had the praise, and his sincere followers satisfaction and comfort. We had a meeting next at a place called Burchington, where there was a meeting-house, but none of our society living in that place; the people filled the house, and a pretty many out of doors; they appeared, in general, a low ignorant people; yet the Lord, with whom there is no respect of persons, opened the doctrines of the gospel largely, and in a reaching affecting manner, by  
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which many seemed to be tendered. Next day we had a meeting at Drapers, near Margate, which was small, and things low as to the life of religion. In a very small meeting in the evening at Deal, I had some close service; after which, one person gave me sufficient cause to see there was need of it. The next meeting was at Dover, being on seventh-day in the evening, as I was desirous of being at Folkestone on the day following. Truth opened doctrine and counsel for their help and edification, there being some lately convinced of our principles, who appeared tender and hopeful. I had good satisfaction amongst the few friends in that place. At Folkestone the meetings were large, but the life of religion mournfully low and borne down, not only with those things commonly called undue liberties in many, but also, with the form of religion, without the power of it in others. I had (as it were) a threshing instrument put into mine hands, and was enabled to discharge the service required, to my great ease and relief; for my spirit was exceedingly loaded and bowed down at that place. Oh! what pity it is, that old professors, instead of being as pillars in the house of God, and as Aarons and Hurs, bearing part of the Lord's great work (so happily and gloriously begun in the earth) should be a means of obstructing the same, and by the carnality of their

spirits, burden and greatly depress the word of life in the messengers of Christ, sent in order to carry it on amongst mankind: thereby rendering themselves altogether unworthy to be named by his name, to taste of his dainties, or to live under this latter, and as glorious a manifestation of evangelical light and truth, as was ever extended to mankind! Is not the great design of the Almighty obvious, in gathering us as a people into his fold, to sit under his teachings, and consequently under his glorious manifestation, showering upon us great plenty of rain from above, and heavenly dew as upon Hermon's hills, viz. that we might be as the garden of the Lord, full of fruitful plants and fragrant flowers, sending forth a sweet smell, yea, to be as a fountain of gardens, and wells of living water, and streams from the goodly beautiful mountains of Lebanon: for it is written, "Out of the belly of him that believes, shall flow rivers of living water." By which it plainly appears, that the Lord's chosen people are like conduits, channels, or water-spouts, to convey the water of life into the wilderness, that it may become a fruitful field, and that the desert land may come to rejoice, and blossom as a rose; also into the sea, viz. amongst the nations, languages, tongues and people \*,

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\* See Ezekiel xlvii.



to heal the fishes that are in this sea, viz. the backsliders and distempered of mankind. But oh, how slowly doth this work go on! And what a little progress it hath yet made, to what was expected by those valiants, who first engaged against Babylon in the morning of our day, and made that kingdom shake! But many under the same profession in this day, are turned against the truth, and at the same time they pretend to maintain its cause, they are supporting and strengthening the kingdom of Babylon all in their power, which is exceeding strange to think, and perhaps would not be believed by hundreds that really are doing it. The reason is, they first of all have taken some draughts of the wine, out of the whore of Babylon's golden cup, whereby they are so intoxicated, as not to know what they are doing; so that, when they think they are serving God, they are serving Satan. Were not the Jews drunk with this cup, when they dreamed that God was their father, and at the same time were in reality of their father the Devil, doing his works, when they thought they were doing God's works? This woeful mistake has been, and is almost general amongst mankind. When they suppress the measure of grace in themselves, and drink a few draughts as above-said, they are then fit to follow antichrist whithersoever he will lead them; but he will take care, not to have much cross to the

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the will of the flesh in his religion, lest they should be tempted to leave him; that being the very reason of the violence they have offered to the divine witness, which formerly rose up against them in their minds, viz. because they saw if they followed that, the cross must be taken up, and self must be denied. At this they have stumbled; and although little sense is at present retained thereof, by reason of the intoxication before mentioned, yet when they are summoned before the judgment-seat of Christ, and the books come to be opened, all will then see things as they really are, which do not at all change their natures, though, by a defect in the capacity before described they be not seen or understood.

It is worthy to be remembered, and deeply pondered by great numbers in our society, that it was the rebellion and unfaithfulness of the children of Israel, that was the cause of their being turned back again into a barren, doleful, howling wilderness, when near the borders of the land of promise. They doubtless might have then entered, subdued the idolatrous inhabitants, and taken full possession thereof, had they believed in and obeyed that mighty Jehovah, who with an outstretched arm had brought them out of the land of Egypt, dividing the Red Sea in mercy to them, and for the destruction of their enemies. But oh! what a long wilderness they had afterwards, for about  
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the space of thirty-eight years, until all that people had fallen, except Caleb and Joshua, men of upright hearts, whom the Lord honoured with being the leaders of an entire new people to possess the land. Cannot the empty formal professors amongst us, who, under great pretensions, have suffered a heart of unbelief, a rebellious heart, that has departed from the living God, and embraced this present world, read their own condemnation in the before-mentioned account? Shall they ever enter into the heavenly Canaan? or be accounted worthy to carry on his glorious work in the earth? No, verily; but they must fall into great condemnation, except they repent, and redeem their mis-spent time, and another people be raised to maintain this glorious cause, to whom the Caleb's and Joshua's in our society will be as leaders and directors; like Priscillas and Aquilas, to expound unto them (who enquire the way to Sion) the way of the Lord more perfectly; for I am fully persuaded, our society will not cease to be a people, nor the glory ever depart therefrom wholly, as it did from the Jewish, and in a great degree the lapsed Christian church. I have no doubt, but that a people will be preserved from generation to generation, to contend earnestly for the faith once delivered to the saints, and to maintain the same with the doctrine and principle resulting therefrom, so eminently revived in our predecessors,

fors, and most surely believed by us. So that when it shall please the Lord to awaken the nations, there will be no occasion to expect new discoveries, or other manifestations, but the Lord will shew where he feeds his flock, and where they lie down at noon. I do not expect the present lethargy, and almost universal indifference of all denominations of Christians about religion, is to continue very long, for the Lord's soul abhors it. I am fully persuaded he will arise in dreadful majesty, to shake terribly the earth; the power, wisdom, policy, and splendor thereof, and not only the earth, but the heavens also, that he may remove those things which can be shaken, that those things that cannot be shaken may remain. Then shall people see how empty and fruitless their religious pretensions have been. Then will their eyes and cries be to the Lord, to shew them the pasture of the flock of his companions. Then will mankind receive a kingdom which cannot be shaken. But, oh! the bitter cups that must be drank, and the phials of God's wrath that must be poured upon nations and kingdoms, before mankind in general will be humbled enough, to submit to the yoke of Christ, and to learn of him, who is meek and low in heart. But he is Lord of lords and King of kings, and can turn and overturn, until the inhabitants of the earth are willing that he should reign

reign whose right it is; “ for when the  
 “ judgments of the Lord are in the earth,  
 “ the inhabitants of the world will learn  
 “ righteousness.”

Great and marvellous hath been the Lord's  
 condescension and goodness, manifested for  
 our help and preservation many ways; one  
 whereof I cannot well omit a short remark  
 upon, viz. the reviving of ancient zeal for  
 the promotion of discipline and good order,  
 which I find is almost general throughout  
 the society, that spirit of sound judgment,  
 and the burning of that holy fire, which  
 the Lord doth kindle in the hearts of the  
 faithful, has never been wholly extin-  
 guished, since we have been a people;  
 though in some places, through the neg-  
 lect of many, it hath burned rather faint  
 and languid. This has of late been  
 much augmented, and the number of those  
 who will not take bribes (that is, through  
 favour and affection pervert judgment) in-  
 creased. I pray God, for his great name's  
 sake, and his people's preservation, this  
 good work may prosper! Publick ministry,  
 though a great blessing, help, and comfort  
 to God's people, may be shunned, evaded,  
 and turned off by individuals: but the  
 church cannot easily lose ground, under  
 a godly, impartial administration of sound  
 judgment, and dealing in the way of good  
 order and discipline, as this brings judg-  
 ment home; Thou art the man. Here in-  
 dividuals

dividuals must condemn the evil, or be disunited from the body, that it may not be infected or endangered by their defection. I went from Folktone to Maizam, where I had a meeting, and some close searching labour, in order to awaken drowty lukewarm professors. I had meetings also at Ashford, Tenterden, and Cranbrooke, where I found things exceeding low as to truth and friends, and but very little of the substance, or even form, to be met with. My spirit was much affected with sorrow and mourning, in viewing the deplorable estate of the society in this county; yet I endeavoured with patience to wade along in my service, and to discharge the duty required of me.

I then proceeded to visit Suffex. The first meeting I had in that county, was Gardner-Street; I could find but very few, if any, truly alive in religion there. I had hard close work with the unfaithful, in some important branches of our Christian testimony, to which I was immediately led; for I knew nothing of their state by outward information. I had meetings also at Lewes, Brighthelmstone, and Arundel. At all which places, I found the life of religion much depressed. My service was close and searching; but alas! carnal professors are very hard to be made sensible of their deplorable condition. From Arundel I went to Chichester, where I had a meeting, and good open service, not only to stir up the  
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careless to more fervent labour, but also to encourage and strengthen some tender-hearted travellers Zion-wards. It was, through the holy efficacy of truth, a blessed time. I went from thence to Alton, in Hampshire, and attended their first-day meeting. There is a large body of friends, amongst whom, the great Master of our assemblies opened doctrine and counsel, suited to their several states, and the blessed truth was in great dominion that day. The next meeting I had was at Godalming, where I had very close heavy service, being made sensible of much indifference and lukewarmness in some professors. It was often my lot to labour for the stirring up and reviving of such: but alas! it is hard work, yet sufficiently rewarded by the comfortable returns of true peace, in a faithful discharge of duty. The next meeting I had was at Staines, which was pretty open and satisfactory: being livingly engaged to administer suitably to the several states of those present. I went from thence to Uxbridge, where I had open thorough service, to good satisfaction. After which I went to High-Wickham, and had a heavy laborious meeting. The same day I had an evening meeting at Amersham, in which I had some service, though things were very low. Next day I had a meeting at Jordans, where the blessed truth had great dominion, and the testimony thereof flowed forth

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freely, in doctrine and counsel, for the help and comfort of those present. After which I went to London, where I staid the first-day meetings over. I attended Grace-church-Street in the morning, where I had good service, and the testimony of truth had great dominion. I went to Devonshire-House in the afternoon, where I had also a good open time to declare the truth; finding much ease and peace of mind. The service of this small journey being over, I returned home the next day, having been out about four weeks, at 28 meetings, and travelled about 350 miles.

The next journey I have any account of, was chiefly in order to visit the quarterly-meetings of Lincoln, York, Lancaster, and Kendal. I set out the 16th of the 6th month, 1758, and, by appointment, met Joseph Taylor at Cambridge, who was to be my companion as far as York. It being first-day, we went to their meeting in the morning, which was very small, and things exceeding low as to the life of religion. We went in the afternoon about ten miles to a general-meeting at a place called Over, which was large, and I was largely opened therein, in close awakening service, tending to rouse careless professors, of whom there seemed to be many at that meeting. We proceeded after meeting as far as Erith, and next day got to Spalding, in Lincolnshire, where we met our worthy friend,



friend Mordecai Yarnall from America, who was then on a religious visit in this nation, and Samuel Neal from Ireland. The 20th in the morning we set out for Lincoln quarterly-meeting, which began the next day about noon, and ended the day following. Truth is at a low ebb in this county, and the discipline in the main but poorly managed, and the conduct of divers professors administers cause of offence; yet we were, through the extendings of merciful goodness, favoured with considerable openness, and pretty thorough service for their help, and to our own ease in a good degree. After this meeting was over, my companion and I proceeded on our journey towards York, taking Leed's first-day meetings in our way, which were large, very heavy, and laborious. My proper business was to wade under a great weight, occasioned by the indolent spirits of those who were unwilling to labour and bear their own burdens, in an example of silence. Next morning was held their monthly-meeting of ministers and elders, where I had close service; and the same day that for discipline, which was exceeding large, our society being very numerous thereabout. The testimony of truth was greatly exalted therein, in treating concerning Christ, the everlasting Rock upon which the church is built, whereupon only it can stand firm, against all the attempts of a potent adversary,

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and his emissaries. Next day we went to York, where the same evening was held the quarterly meeting of ministers and elders. I had some open service therein, particularly to ministers. We were divinely favoured in the succeeding meetings, both for worship and discipline, to our edification and comfort. From York I went towards Kendal, and was, in my way, at a yearly-meeting held on a first-day, in a large barn near Bingley; where (it was thought) were very near a thousand people of other religious persuasions, besides many of our own society. I was largely opened therein to preach the everlasting gospel, in the authority and demonstration thereof. The people generally behaved in a sober becoming manner, appearing well satisfied, which is too often the most we can say in our day, concerning such memorable opportunities; whereas, our predecessors might have added, perhaps, that several hundreds were convinced. However, we must content ourselves with the state or condition of the fields of the world, in our day: and although we cannot lift up our eyes as they could, to behold the fields white unto harvest, yet let there be honest endeavours to contribute all in our power, for the bringing them forward in this respect, and leave the rest to the Lord, in whose hands alone are times and seasons. I had a meeting at Skipton that evening, to good satisfaction.

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I went from thence to Settle, and was at their monthly-meeting, where I had good service, and so proceeded to Kendal, accompanied by divers friends. The same day was held the meeting of ministers and elders, wherein our ancient worthy friend James Wilfon, had excellent service, to our great comfort and edification. Their quarterly-meeting of business was held next day, wherein I had good service, in the opening of gospel life and power. A blessed meeting it was. The Lord alone had the praise, who is for ever worthy thereof! I attended Kendal meetings the first-day following, which were very large, and precious; the everlasting truth and its testimony, being exalted over all of a contrary nature, to the great comfort of the upright in heart. I went, accompanied by our friend James Wilfon, and many others, to their general meeting at Preston Patrick, which was very large. My service therein was close, searching, and laborious; not only in a sense of great lukewarmness and indifference in some, but also the heart-burnings, disunion, and secret smitings one against another, of others. It seemed to me, that spirit had subtilly prevailed on some accounted of the foremost rank, to their own hurt, and the wounding of the innocent life. My spirit had been painfully affected with the same sense of the state of that meeting, in degree, in my former

former visits to it; but never had so much power and comfortable dominion over the same, as at this time, wherein truth mightily prevailed, to the subduing, at least for the present, all that was of a contrary nature. Near the conclusion of the said meeting, our worthy ancient friend, before-mentioned, publicly testified, that the eternal truth of God was over all, exhorting friends highly to prize such blessed opportunities, and carefully to improve thereby.

In relating what has been done, in marvellous kindness and condescension, through me a poor weak instrument, towards the help and restoration of my fellow-mortals, I do sincerely desire, if any good is done, the Lord only may have the praise, honour, and glory; for he alone is worthy, and nothing belongs to the creature, but humility, reverence, obedience, and laying the mouth as in the dust. I would be so understood throughout the whole narrative, though not always expressed in words.

I went from Kendal to Lancaster. The quarterly select meeting for ministers and elders was first held; wherein our ancient friend James Wilson, before-mentioned, bore a noble, evangelical testimony, to the instruction, edification, and great comfort of friends. Next day was held their quarterly-meeting for discipline, in which, through the efficacy of divine power, I had some open weighty service. I cannot well for-  
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bear remarking the great satisfaction and pleasure I had at this meeting, in beholding, and having the acceptable company of three honourable, worthy, ancient friends, viz. James Wilson, Lydia Lancaster, and Grace Chambers; who, I think, all bore living and powerful testimonies therein, in a very affecting manner, to the holy efficacy of that everlasting truth, which had been with them all their life long. Oh! it was a time of much humbling encouragement, to see their greenness and fruitfulness in old age. I looked upon them as patterns of primitive times and friends. There is something wonderfully great and excellent, seen only by those eyes which the Lord hath opened, in the native simplicity of the truth, and that estate into which it gradually brings a man, who, in a total denial of self, hath fully given up to be formed by it. This I take to have been very much the case with friends in the beginning, which rendered them so very obnoxious to the spirit of the world; than which, there is nothing more opposite to a redeemed state: so that the more any are drawn out of the corrupt ways and spirit of the world, the more they are hated by it. This is obvious, when we consider the treatment which Christ our Lord, in whom the Godhead dwelt bodily, met with. If many in profession with us are nearer in unity and peace with the world now, than our friends were formerly,

formerly, let it not be understood as a token of their advancement in the nature and spirit of true religion; but the contrary, viz. that they are fallen nearer thereunto, and become more like it in spirit, though somewhat different as to the exterior part of religion, which the world cares not much for, when it finds, that in the main, we are making advances towards them. Our friends formerly delivered themselves in ministry and writing, in a plain, simple stile and language, becoming the cause they were sincerely engaged to promote; chiefly aiming to speak and write, so as to convey the power and efficacy of the pure truth, to that of God in the consciences of men. It is no small glory to the righteous cause we are engaged to promote, that it has made such a mighty progress in the world, upon a better foundation than that of human helps and learned accomplishments. The very first and most eminent instruments, raised to propagate the same, were illiterate men, agreeable to what Paul delivers, 1 Cor. chap. i. ver. 26, 27, 28, and 29. May these things be weightily considered by all those, who seem to aim at seeking credit to the society, by means of those outward embellishments, from which our worthy ancients were wholly turned, to seek and wait for that living power and holy authority, which alone is able to carry on the work of man's redemption to the end

end of time: the departure from which opened the door effectually for the apostacy to overspread; then human wisdom and learning became, in the estimation of degenerate Christians, essentially necessary to make ministers of the gospel. But the early ministers and writers in the Christian church, became very eminent another way, as we have great reason to believe most of them were illiterate men; and such of them who had attained human learning, when the power of the gospel was inwardly revealed, laid all such accomplishments down at the feet of that power, to whom every knee must bow, and every tongue must confess: so that we find them counting all that as dross and dung, to which men, in their corrupt wills and wisdom, give the highest place for usefulness, as above hinted. And I think, some amongst us fall very little short of the same disposition of mind, though they do not care to own it in words; for I have divers times observed, some have but little relish or taste for the substantial truths of the gospel, in a plain simple dress; nor to read books, holding forth the same, unless they find some delicacy in the stile and composition. An honest substantial minister may wade into the several states of people, in order to bring forth suitably thereunto, in the native simplicity of the truth, and his labour herein be seen, gladly owned and

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received, by the circumcised in heart and ears, where his lot is cast; yet the sort of people amongst us above-mentioned, of which I fear there are many, do not know, nor much regard him, scarcely thinking it worth their while to attend the meetings such a one is engaged to visit. But if they hear of one coming who is noted for learning and eloquence, though perhaps far short of the other in depth of experience, what following after him from meeting to meeting! Enough, if the instrument is not pretty well grounded, to puff it up with a vain conceit of itself, and to exalt it above measure. Some have with sorrow observed, much hurt has been done amongst us, by such great imprudence. I have often seen reason to conclude, popularity and common applause is no safe rule to judge of the real worth of a minister. Therefore, when I have heard much crying-up of any instrument, I have been apt to doubt its safe standing, and holding out to the end; which it cannot possibly do, if the same desire prevails to speak, as there is in such people to hear. I am persuaded, if such keep upon a right bottom, they will, at times, find it their duty to starve and disappoint such cravings after words.

I had an open satisfactory meeting at Lancaster the day after the quarterly-meeting, in which the holy virtue of truth greatly united friends in the bond of love and peace. The



14th of the 7th month I set out, in company with my kind friends Jonathan Raine and wife, William Dilworth, and Tabitha Ecroyd, and lodged that night at Watton, near Preston. Next morning I took my leave of the above said friends in much near affection, except William Dilworth, who accompanied me to Warrington that day. The next, being the first of the week, I attended Penketh meeting in the morning, and Warrington in the afternoon. At both which, my labour in the ministry was heavy and painful, on account of the formal, lifeless state of too many, who, by their age and long profession, might have been as pillars in the church; as well as the chafiness, and want of solid experience by their not yielding to the visitation of truth, in many of a younger rank. Thus it is, when heavenly blessings have been showered down upon people, not duly improving thereby, they become more insensible than others who have not been so highly favoured. I was enabled to discharge the service required, in a searching, awakening manner, to my own relief in a good degree. I went the next day to my worthy friend Joshua Toft's, near Leek, who had then lost his sight, but seemed fresh and lively in his spirit. We had great satisfaction in company and conversation with each other. I staid one whole day with him and his brother, and then proceeded towards Worcester, taking

taking meetings at Dudley and Stourbridge. I had some open satisfactory service at the first, and a very laborious painful time in silence, at the other, where truth seemed to me much depressed by wrong things. On seventh-day I went from thence to Worcester, and attended their first-day meetings, and was mournfully affected therein with a sense of lukewarmness in many professors, finding it very hard for the life and power of truth to arise into dominion, so as to make them sensible of their states. My labour was for the most part in silence, though I had some close public service. I went after the last meeting as far as Evesham, on my way to London, and from thence, the next day home to my dear wife, and found her well; which, together with other favours, I was, through infinite kindness, made a partaker of in this journey, bowed my mind in humble thankfulness to the bountiful author of all blessings, who is alone worthy of dominion and worship for evermore. I was from home about five weeks and five days, and travelled, by account, 664 miles, and was at 37 meetings.

I have preserved no account in writing, of my travelling in the service of truth, after I returned from the last-mentioned journey, until the fore part of the year 1760, when I entered upon my journey, in order to visit the meetings of friends in the nation of Ireland

Ireland a second time; having had it weightily upon my mind, at times, for some years. But when it drew near, I clearly saw the time fixed to set out, which I did the first of the 3d month, in the afore-said year, and went to London. The 2d being on first-day, I went to Grace-church-Street meeting in the morning. My business therein was to set an example of silence. In the afternoon I had good open service at Devonshire-House meeting. On second-day morning the 3d I went into the West-Chester stage coach, and arrived at that city on fifth-day night, the 6th. I went next day to Park-Gate, to inquire for a passage, where I found divers vessels ready to sail; yet the wind being contrary, it was uncertain when; some having already waited near a month for a fair wind. I returned to Chester that night, and next day was poorly of a cold, having, since my great illness, been very tender in my lungs, and apt to be afflicted with an asthmatick disorder; so that travelling, especially in cold foggy weather, became very unpleasant for me to bear, having endured considerable hardships in my journey from London, by such weather and the motion of the coach. But all was made up, in the sweet enjoyment of that pure love, which makes hard things easy and bitter things sweet. The 9th, being first-day, I was at Chester meeting, the number of friends being but small,

small, and the life of religion very low; yet it pleased divine goodness to extend merciful help, giving me openness in the springing up of life, to administer suitably for their advantage, I hope, if rightly improved. The 10th in the morning, having hired a guide and two horses, I set out for Holy Head, in order to take a passage for Dublin in one of the packets, and arrived there next day about six in the evening. Here I found one of the packets was to sail early next morning. I went on board the 12th, about six o'clock in the morning, and landed at Dublin about five in the evening, the same day, having had an easy passage and civil usage on board, and was kindly received by my open-hearted friends Samuel Judd and family. I was pretty much fatigued with travelling, being also afflicted with a cold upon my lungs, which was aggravated by the thick sulphurous air of Dublin. Yet the pure virtue and holy anointing of the precious truth, carried through and over all weakness, both of body and mind. My soul being enabled to extol and magnify the God of my salvation, for his gracious support every way; for indeed, humanly looking and judging of things, it might not have appeared prudent, considering my weak and infirm state of body, especially alone, to have undertook such a journey; but the power of gospel love gaining the ascendancy over all reasonings

ings and consultations with flesh and blood, made me willing to give up life and all, in answering the Lord's requirings, and to pursue what he was pleased to call me unto, as far as ability of body would admit. This is a great mystery to the carnal man, but it hath as real an existence in a redeemed mind, as that a principle of self-love is the spring of action in an unredeemed mind. On sixth-day, the 13th, I went to the week day meeting at Sycamore-Alley, where humbling goodness was refreshingly near, and opened the doctrines of truth largely and livingly, to the comfort of many hearts. On first-day, the 16th, I went to Meath-Street in the morning, where I had thorough service, to mine own great comfort and ease; though my spirit was much grieved, to view the havock made amongst friends in that great city, by undue liberties; but most of all under a mournful sense, that the dragon's tail had drawn some of the stars down again into earthly pollutions, and caused a bad favour. This was offensive to my soul, even as a nuisance in that meeting. May others harm and mis-carriages cause all the Lord's anointed to be very watchful. I went to Sycamore-Alley in the afternoon, where the meeting was very large. Silent waiting upon God was my service therein, in which I had peace and comfort; and towards the conclusion, there was an awful solemnity, in a remarkable

able manner, over the meeting, wherein the excellency of silent worship appeared. On second-day, the 17th, I went to Baltibois and had a meeting there next day. I had close rousing service therein; the testimony of truth went forth very sharp against haughty libertine spirits. There I met my good friend Abraham Shakleton, who travelled with me most of the time I was in that nation. Of him, I think, it may be said, as was of Nathaniel, "Behold an "Israelite indeed, in whom there is no "guile!" He was a great comfort and help to me, and though he did not appear publicly as a minister; yet he would drop tender advice at times, in families, in a very affecting manner. His whole conversation, looks, and deportment, was so leavened and tempered with the good, that I looked upon him as a preacher of righteousness wherever he came. I went with him, after the abovesaid meeting, to his house at Ballytore, where next day I had a precious open meeting, and good thorough service therein; the blessed unchangeable truth being in dominion over all. The 20th I had a good serviceable meeting at Athy, and the next day another at Rathanyon, in which there was a wonderful manifestation of the divine power, and much clearness in opening the doctrines of truth; so that I believe there were few, if any, but were sensibly affected therewith. I hope such great extendings of  
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favour will not be easily forgot. From thence I went to Edenderry, and was at their meeting on first-day, the 23d, which was a very large meeting, and the power and wisdom of truth was eminently manifested, in furnishing with ability, to divide the word aright to the several states in that great meeting. It was in much dread and weight, not sparing any rank or station in the society. All there, I believe, through divine favour, had some share of that day's work: I hope not easily to be forgotten. May the Lord alone have the praise! for he is the author of all the good that is, or can be done. The 25th I had a large meeting at Mount-Melick, in which I had thorough service. The labour was somewhat painful, in a sense of indifference, and the insipid formal state of too many, as well as the pride and undue liberties of others; both which have sorrowfully prevailed in that nation; yet I found great ease and peace of mind, in the discharge of that weighty concern which was upon me for their help and recovery, and which I hope had a good effect on many. Next day I had a large meeting at Mount-Rath. I was enabled to discharge the service required, in a searching manner, that careless professors might be stirred up to their respective duties, and ancient zeal, ardour, and beauty restored to the churches. From thence I went to James Hutchinson's, where I had

an open serviceable meeting; I hope to the comfort and help of many. The 28th I had a meeting at Ballinakill, where I had a good degree of openness, for the help and encouragement of friends in the way of well-doing; but things were very low there, as to the life of religion. I went after meeting to Carlow, in order to attend the province six weeks meeting. Many friends, from the several parts of the province, came to it. It was a large meeting, and considering the low declined state of things, we were favoured with wonderful extendings of heavenly power, wisdom, and living virtue, in order to heal and restore backsliding Israel. Great and marvellous is, and hath been, the condescension of the Almighty to his people, through all ages! The doctrine of the gospel flowed forth freely to the several states of those present, and many were much humbled, in an awful sense of the divine presence, which is the life and strength of God's people. I had a large meeting at the same place on first-day, the 30th, it was a blessed opportunity of favour and saving help extended to those present: surely, if these high benefits are not duly improved, great will be the condemnation of those upon whom they are bestowed. I went from thence home, with my kind friends Robert Lackey and wife, and had the next day a precious open meeting and good service therein,  
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at the house of our worthy ancient friend Samuel Watfou, of Killconner. I went from thence to Ross, where, at the house of Samuel Ely, I had a low afflicting meeting, but little to be felt of the life of religion. I was quite shut up as to ministry. From thence I went to Waterford, where on the 3d of the 4th month, I had a large meeting; it proved a time of close labour; yet I waded through to mine own ease, in a good degree. On the 4th, I had an open precious meeting at Clonmell. Oh, how the heavenly virtue did stream forth! in doctrine and counsel, for the help, encouragement, and stirring up of friends and others, to their religious duty. The great name of our God was adored and magnified. The 5th I went to Cork, and attended their meetings on first-day. They were large, and although the declension from the life and simplicity of truth is very great and obvious amongst friends in that city, and many under our name are much defiled with the love of earthly gratifications, preferring their outward interest to that of religion; yet great was the extendings of divine love and favour for their help and recovery. The doctrines of the gospel were thereby largely and livingly opened, I hope to the comfort and help of many, causing the hearts of a sincere, upright-minded remnant amongst them greatly to rejoice with thankfulness. On third-day,

day, the 8th, I attended a very large meeting there, both of friends and people of other religious persuasions; it being appointed for the marriage of our friend Samuel Neal to a daughter of Joshua Beale, and grand-daughter of our worthy friend Joseph Pike, deceased. The fore part of this meeting was very cloudy and painful, but the sincere travail of the upright in heart prevailed with the Lord to arise; then his enemies were scattered, and the glorious powerful truth shone forth in its beauty, whereby the poor had the gospel to preach, in the blessed demonstration thereof. It was a time not to be easily forgotten; made so by his refreshing presence, who turned our water of affliction into the reviving wine of his kingdom; to whom, for the multitude of his mercies to his church and people, be humble thanksgiving, sincere obedience, and praises for evermore, Amen! I went from Cork directly to Limerick, where on the 11th I had a thorough open meeting, and the testimony of truth was greatly exalted, I hope to the comfort and help of many. I often much admired the divine condescension, in the open visitations of his unmerited love and long-suffering kindness, to a greatly revolted and backsliding people. But what we finite creatures cannot comprehend, of his unfathomable regard to the workmanship of his hands, we ought to adore and worship

worship him for, with reverence and awful fear. So be it, faith my soul, both in time and eternity. I went from thence to Killconnen-Moor, where on first-day, the 13th, I attended their meeting, which was but small, and my service therein was very laborious. The testimony given to bear went forth very sharp against wrong liberties. I was much afflicted, in a sense of the almost desolate state of that meeting, which that worthy man John Ashton, being first himself convinced in that remote place, was the instrument, in the Lord's hand, by his favourable circumstance life and labour to gather. I had a meeting in the afternoon at Birr, where there are but few of our society, but many of the people called methodists, and soldiers came in. The gospel of life and salvation was largely preached unto them. The necessity of the new-birth was urged and pressingly enforced. The nature whereof, from a degree of experience, being set forth, the meeting appeared to be generally affected, and, I hope, it was a serviceable time. Some of the methodists did in words express their great satisfaction, after meeting, beyond what I choose to mention. On the 15th I had a very painful exercising meeting at the Moat. Great indeed was the distress of my mind, viewing the general hardness and insensibility, as well as the vain frothy light spirits of some. I had very little openness, and

scarcely

scarcely any thing to deliver, but under a sense of the Lord's anger being kindled against them, by whom, if they do not repent, they will be rejected. Though, I hope, there were some few had a degree of tenderness and good desires; but, alas! it is a hard lot for such who have a sense of feeling, to be incorporated with a people generally so insensible of the life of religion; but the Lord is all-sufficient for those who put their trust in him. From thence I went to the Freeman's, near Old-Castle, where, on the 18th in the morning, I had a meeting held at their house, for our friends only, in which I had matter and utterance given suitable to the states of the few present, who were pretty much affected with the testimony of truth. In the afternoon I had a large meeting in friends meeting-house at Old-Castle. I understood after meeting, they were mostly papists. I had a large opportunity to publish the truths of the gospel, with considerable clearness; shewing the necessity of obtaining victory over sin, through the power and efficacy of living faith in Christ; by whom only, full remission of sin is to be obtained, upon sincere repentance; shewing, in some measure, the great danger of supposing the Almighty hath delegated the power of forgiving sins to any man, or set of men whatever; that all who were desirous to be freed therefrom, must know the work  
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of God's spirit in their hearts, to work that change, or to bring forth that new-birth our Lord taught Nicodemus the necessity of. The auditory were generally quiet and attentive, appearing to depart well satisfied. One of the papists after meeting did to me express much satisfaction with the doctrine delivered. But I understood one or two priests were much offended therewith, yet they said nothing to me; so all passed off quiet, as was my mind, having sweet comfort in the labour of that day. From thence I went to Coothill, and the 20th was at their first-day meeting, wherein I was largely concerned in a close rousing testimony. It was very sharp against the inordinate love of the world, which, and other undue liberty, seemed to me to have almost laid that meeting waste. Their monthly-meeting of business was held that day, which to me was another token of their little regard to the great cause of religion and virtue, that they could not find it in their hearts to bestow another day for transacting the weighty affairs of the church, which I have always observed to be the case, where friends are really alive in religion, and not narrowed up by the love of the world. It hath often appeared wonderful to me, how the professors of truth dare offer such an indignity to the infinite being, and his awful work, as to put it off until it suits them best, and when they are likely to suffer

fer the least disadvantage in that respect to their outward affairs. What is pointed out by the offerings under the law, being of the first year and without blemish? And what is meant by offering the first-fruits to the Lord? Oh, how ungratefully do some act, as if any thing, or any time, was good enough to offer unto him! I have observed in some places, though I can with comfort say, it was but in very few, that they hold their monthly and quarterly-meetings in the afternoon, and having thus limited themselves for time, they seem as if they could spare but little of it in silent waiting, to seek the Lord's blessed assistance, and in faith to look for the pouring forth of the holy spirit promised in this gospel-day. But I have observed them to enter on the business as they have come out of the world; moving in these weighty affairs in man's natural abilities, whereby darkness reigns, and the glorious light and life of truth is obscured, and they come to be so benighted, as to see no necessity to wait for it. Thus all living zeal, and every qualification for carrying on the Lord's work is lost, and vain man thinks he can do without it. I am well assured, by living experience, as well as the practice truth hath led friends into in all places (a few excepted) that it is the indispensable duty of our society, every where, to dedicate a week-day, viz. a day when they are not debarred

debarred by the laws of the land to follow their outward business, for transacting the weighty affairs of discipline and good order; and to meet in the fore-part thereof, men and women together, then and there to wait upon the Lord, for the virtue of his holy spirit; and when they have thus waited a proper time, then the men and women in their separate apartments, with awful fear, and a weighty care upon all their minds as in the presence of the Lord, to proceed in their respective parts of this great work; which is the Lord's, and cannot possibly be profitably done but by his immediate assistance. This I leave upon record, as my well-grounded testimony for God and his church. I attended what they called their monthly-meeting, and by looking a little into the state of things, I found them much out of order, and did not wonder at it, as I found they had dropped their week-day meeting. At my request the women were desired to be present, when much labour was bestowed for their help, particularly to revive their week-day meeting; they agreed to endeavour for it, and made a minute for that purpose in their monthly-meeting book. But, alas! the life of religion seemed to be almost lost; their state being confused and disorderly, by mixed marriages, and the neglect of discipline. They appeared part one thing and part another; which, if it was so offensive

to God, and so distressing to his people under the old covenant, how can it be less so now? But when people's views are carnal and selfish, they regard none of these things, although the hazard is so infinitely great. I had a small poor meeting at Castlethane next day, where, to my great sorrow and pain, I could not perceive any alive in religion. Some labour in testimony was bestowed, but to outward appearance it took very little effect. From thence I went to Thomas Greer's, at Dungannon, and on the 23d had a large meeting at Charlemount, where I was concerned to declare truth, as utterance was given, in a very close searching manner; not without sharp rebukes to such, who, by defiling liberties, had brought an ill favour and caused the way of truth to be evil spoken of. My mind was comfortably relieved after the service of this meeting was over, being discharged of a heavy load. The next day I had a very painful and exercising meeting at Ballyhagan. The appearance of the professors was in general plain; but, alas! with respect to the life of religion, they seemed, in my view, for the most part, like pictures or images. Surely the blindness and stupidity must be exceeding great, if it be possible for people in that state, to imagine or dream they are the people of God. I was, through divine favour, enabled to clear myself of them, by a sharp searching and close



close testimony, in the discharge whereof I had peace. The meeting was very large, as to number. The 25th I went to the province meeting of ministers and elders, held in Lurgan. My spirit was deeply affected therein, with a sorrowful sense, that some of the leaders of the people had caused them to err, and by their love for, and eager pursuit after worldly enjoyments, had largely contributed to obscure the way of the Lord, so that the serious inquirers after the paths which lead to peace, could not, by observing their steps, find them out. Oh, what a deplorable state that is! I was favoured with living authority and clearness, to discharge my mind towards such with great plainness, which seemed to fasten closely on some: may they profit thereby, and the end will be answered. The province meeting was held next day, in which I had weighty service. But, alas! they are far gone (a few excepted) from the life and power of religion; yet I found much good-will extended for their recovery and help, and the heavenly power wonderfully opened my mouth, and enlarged my heart, to deliver suitable doctrine to their conditions, in which I had peace, and many were affected and reached therewith. Oh, how unwilling is the Lord to give up the offspring of his people! I attended Lurgan meeting on first-day, the 26th, which, through the divine manifestations of heavenly power, was indeed

deed a very awakening time to the unfaithful, as well as of sweet refreshment to the few mourners in and for Sion. I went after meeting to Lisburn, and had a very open satisfactory meeting there next day. The testimony of truth went forth in an affecting manner, to the tendering many hearts. It was a time of humbling encouragement to the honest-hearted. The next day I had a very poor afflicting meeting at Hillborough, things being very low there. The 30th I had a very large meeting at Ballenderry, in which I had thorough service. The testimony of truth went forth with much clearness and demonstration, being, through divine favour, an eminent time, and many states spoke closely to, I hope to their advantage. On fifth-day, the first of the 5th month, I had a meeting at Moyallen, which was a painful cloudy time. The testimony delivered was very searching, in order to stir up careless professors, some of whom seemed, in a great measure, to have deserted the cause of religion, and to have too much embraced this present world. The 2d I set out for Dublin, in order first to attend the province meeting for Leinster, and then the half year's meeting, both to be held there in one week. I lodged that night at an inn in Dunlure, and next day got to Dublin. On first-day, the 4th of the 5th month, I went to Meath-Street in the morning, where  
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truth greatly favoured, in opening doctrine and counsel, to the edification and comfort of many, as well as in caution and warning to the disobedient and lukewarm professors. In the afternoon at Sycamore-Alley, it proved a laborious painful time of silence, to which, perhaps, the expectation and desire of the people after words might not a little contribute. On second-day, the 5th, was held their province meeting of ministers and elders. It was a painful heavy time, but, through divine favour, some relief was administered towards the conclusion. Next day was held the quarterly-meeting for Leinster province, in which I had open thorough service, both in ministry, and also in relation to good order and the discipline of the church. On fourth-day, the 8th of the 5th month, third hour in the afternoon, began their national meeting of ministers and elders, wherein the Lord was pleased to open profitable instruction, to the great comfort and edification of many. Next day we had a meeting for worship in the morning, wherein divine favour was plentifully extended, and the doctrine of truth largely opened. The meeting of business for the whole nation was held in the afternoon, in which a degree of divine wisdom and strength were administered for our help in the management thereof. On sixth-day morning was held a large meeting for worship at Sycamore-

more-Alley, which was wonderfully overshadowed with heavenly goodness, and the testimony of truth went forth freely, being much exalted. In the afternoon the affairs of the church continued; and on seventh-day, both fore and afternoon were employed in them. Divine goodness was comfortably near, for the help and recovery of a declined people, stirring up the hearts of some, as he did the heart of Nehemiah formerly, to seek the prosperity and welfare of the city of God. I found a considerable alteration for the better, by some reviving and growth in the life of religion, amongst friends in this nation. That painful flatness and insensibility, which I formerly mourned sorely under a sense of, did not appear so generally to overspread the churches now, as then; though in some places it was rather worse than better; yet I think, upon the whole, things were mended in a religious sense. The Lord, in merciful kindness to them, not only sent divers substantial instruments from distant parts, to visit them; but also, as before noted, moved upon the hearts of some amongst themselves, to labour for restoring ancient comeliness, by visiting their monthly and quarterly, or province meetings, for the promotion of good order and discipline; the reviving whereof, in the wisdom which is from above, proves an effectual means to increase and exalt the virtue

tue and power of true religion. A concern of this nature came weightily upon the national meeting at this time, in the feeling whereof, under the holy influence of heavenly light, friends nominated a certain number to visit the monthly meetings in Leinster province.

I cannot well omit making a remark upon appointments, as I apprehend some have, by the subtilty of Satan, been prevailed upon to reject them: I believe all such do not design an injury to the society; but he who deceives them, intends thereby the obstructing that great and necessary engagement, of maintaining good order and discipline. I ardently desire, that all who undertake to move and act in the church of God, may be well informed what is the spring of action to them, and moves them therein. If it be the spirit of God, they dare do nothing against the truth, but all in their power in order to promote it, that being their greatest delight. But if it be self, it will seek its own honour, and be very fond of victory, and be disgusted when it cannot rule and carry matters and things its own way.

On first-day, the 11th, many country friends being yet in the city, we had, it was thought, the largest meeting known at such a time, for many years, and, by the blessed dominion of the everlasting truth, it was a time of great favour. The sincere-hearted were sweetly comforted, the disobedient

disobedient warned, and in the free powerful opening of gospel life, much doctrine and counsel were administered, tending to beget faith in the eternal power of God. The afternoon meeting was, for the most part, held in an awful solemn silence. On second-day was held a meeting of ministers and elders, wherein divine goodness was pleased to open the free fountain of life and healing virtue; in whom we had to rejoice with joy unspeakable and full of glory. His name was greatly exalted, magnified, and adored amongst us. After this meeting, apprehending myself now quite clear of any farther service, at this time, having, through infinite kindness, been much favoured and enlarged therein, through most parts of the nation, but more especially at the late great meetings in Dublin, I was very earnest in my mind to embark for England, and so to leave things whilst fresh and well; always having an aversion to loitering amongst friends until they flatten. But though there were several ships ready to sail for Parkgate, yet I could not get away till after their week-day meeting, on third-day, in Meath-Street; to which meeting, I must say, I went with considerable reluctance, for the reason above-mentioned. But we are very short-sighted creatures; for this meeting, notwithstanding my unwillingness to be at it, proved a memorable time: many country friends be-  
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ing still in the city, it was a solemn taking leave one of another, in the precious flowing of the holy unity by the one spirit. Next day about noon, in company with seven friends intending for the yearly-meeting in London, I embarked on board the Kildare, captain M'Culloch, and landed at Parkgate about ten o'clock next morning, where we hired horses and proceeded towards London. But when we had travelled as far as Coventry, apprehending I might reach home, so as to have three whole days with my family before the yearly-meeting; and it being but about twenty miles more riding, I concluded therefore to do so; my kind friend Robert Lackey agreeing to bear me company. This being on seventh-day, the 17th, we got to Northampton that night, and staid their meeting next day, which was small, and the life of religion appeared to me very low there. The meeting was held in silence. I got home on third-day, the 20th of the 5th month, 1760, finding my dear wife and family in good health, to our mutual joy and thankfulness to the Lord, who leads out, carries through, and brings home again in peace, those who trust in him. Blessed and praised be his worthy name for ever! I was indeed largely favoured in the before-mentioned journey, of which, for mine encouragement to give up in humble confidence in the Lord's power, I had a clear

forethought before I entered upon it, which I esteemed a high favour. I was from home about twelve weeks and three days, travelled in that time upwards of 1300 miles, and was at about 58 meetings. Our friend Robert Lackey, myself and wife, went to the yearly-meeting in London, which began on seventh-day the 24th of the 5th month, for ministers and elders. An establishment, which I hope will be of great service throughout the society in these nations; as inquiries are made at this meeting, by calling for answers from the several parts, to certain queries agreed on, relating to the conduct of friends in the stations above-mentioned; and advice administered as occasion may require. Common reason will inform us, that when the main pillars give way, the building must inevitably fall. It is therefore prudent to take due care concerning them. An eminent servant of the Lord wisely observed to this effect, viz. That there never was an apostacy from the life and purity of religion, until the ministers and elders gave way. How important then are their stations, and what great need have they themselves, and likewise the church, carefully to observe whether or no they stand upright, seeing so much depends thereon. On second-day following was opened the yearly-meeting of business, which continued, by adjournments, most or all the week; being a solemn weighty



weighty meeting, of very great importance to the society: careful inquiries are there made, into the state thereof, in order to communicate such help, as in the wisdom of truth may appear proper and necessary. I am free to give a short account here, of the beginning or rise of one very important affair which came before this yearly-meeting, as I shall have occasion hereafter to make some mention of its progress and success, viz. A nomination of friends, to visit all the monthly and quarterly-meetings of friends in this nation, for their help, in promoting good order and discipline in the several parts. Upon reading the answers to the usual queries from the several quarterly-meetings, great slackness and unfaithfulness in divers places in some weighty branches of our Christian testimony appeared, notwithstanding the great and earnest endeavours made use of by the yearly-meeting from year to year, by way of advice, caution, and counsel: the sense whereof deeply affected some minds, who, in humble prostration before the Lord, were ready to say, What wilt thou do for thy great name's sake, and to heal the backslidings of thy people? A friend under this exercise, and an awful sense of the divine presence which was near, stood up, taking notice of the apparent defection above-hinted; and that as all the means hitherto used by the truly Christian labour of preceding yearly-

yearly-meetings, had not proved sufficient to stop the declension, which seemed rather to increase; that now it behoved that meeting, deeply and weightily to consider what remained yet to be done for the help and recovery of the society, to its ancient purity and comely order, or to that import. This seemed to open the way for our worthy friend Joseph White of Pennsylvania, who was then upon a religious visit in this nation, to lay before that meeting what he said had been much upon his mind most of the time since he landed, and which seemed to increase in clearness and weight as that yearly-meeting drew near; and that he now found it was the proper time to deliver the same, viz. That the yearly-meeting do appoint a suitable number of solid, weighty, judicious friends, to visit all the quarterly and monthly-meetings in England, therein to use their Christian endeavours, in the love of God, for the promotion and revival of wholesome discipline, and the comely order of the gospel in the churches. Great was the awful solemnity which covered the meeting, during its deliberation on this very important affair. The weight of the heavenly power was so exceeding great and awful, that it was very hard for any contrary spirits to appear; yet objections against appointments for such services were advanced by some. It was therefore proposed, that friends who  
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found a concern on their minds to engage in the said undertaking, would give in their names. The Lord's heavenly power being at work, like leaven, in the meeting, a wonderful time of divine favour it was, wherein about fifty-eight offered themselves accordingly.

Before I insert any account of the progress made in the above-mentioned service, I have to take notice of a journey into the West of England, which, in company with my friend Richard Brewster, I entered upon the 9th of the 9th month this year. We went to Plaistow monthly-meeting, where, unexpectedly, I had some pretty close service. Next day, being joined at London by my esteemed friend Thomas Corbyn, we proceeded on our way, in order to attend the circular yearly-meeting for the western counties, to be held at Wotton-under-Edge, in Gloucestershire, which began on first-day, the 14th of the 9th month, and ended on the third-day following. Many of our society from divers parts, attended, and a vast concourse of other people, who generally behaved in a becoming manner, carrying themselves very respectfully to friends, and I hope the meeting was in the main, serviceable; yet the heavenly power was not exalted to so high a degree, as those whose life and all is in it could have desired. It is that alone which is able to open people's way  
rightly

rightly to our Sion; not the finest and most consistent set of principles, curiously set forth and displayed without it. All ministers should therefore upon all occasions, eye that divine power as the only thing we stand in need of, otherwise the work will be marred. We went from Wotton to Ann Young's, at Earthcott, and had a close searching meeting at Thornbury on fourth-day. Things were very low there as to the life of religion. We had a meeting next day at Earthcott, wherein the testimony of truth went forth very sharp against dry, formal, and disorderly professors. Our friend Isaac Sharpless was at this meeting. We went from thence to Bristol, and attended their meeting on sixth-day, where truth and its testimony was exalted over wrong things; and unfaithful, disorderly walkers, were, in the dominion and authority thereof, warned, and the humble, sincere traveller Sion-ward, comforted: it being, through the divine blessing, a good, profitable time. In the afternoon was held their meeting of ministers and elders, wherein we had some very close work with a troublesome imposter, who had given friends there much uneasiness, by his unfavoury and un sanctified public appearances. The judgment of truth was set over him, though he was very unwilling to submit thereunto. On first-day, the 21st, we attended three meetings

meetings there; and notwithstanding the mournful declension so visible amongst friends in that city, yet the Lord graciously appeared for their help and recovery; opening the doctrine of truth in a clear and plentiful manner to their several states, with which many appeared pretty much affected. And although there is yet much cause to lament their degeneracy in too general a way, yet I hope and believe there hath been a considerable reviving in the best sense, amongst some of them, especially the youth, since I was there before. On second-day morning we had a thorough rousing meeting at Portlhead in Somersetshire, and in the afternoon a large meeting at Clareham; the latter was exceeding cloudy and afflicting for a considerable time; but at length, it pleased the Lord to arise and to give the word, with understanding to divide the same in a plain, powerful manner, and a very awakening time it was; it went forth very sharp against indifferency and empty formality, which greatly depressed the true seed in that meeting: I hope it was a profitable time. On third-day we had a very open, serviceable meeting at Sedcott; the testimony of truth flowed forth freely to the several states of those present. After meeting we went to Bridgwater. On fourth-day was held the quarterly-meeting for Somerset.

set. In the forenoon we had a large meeting for worship, both of friends and others; some previous endeavours, I understood had been used, to invite the neighbours, which, I think, was not well judged, neither should I have encouraged it at such a time, had I been consulted. The leadings and pointings out of truth should be always minded, in calling or inviting people of other persuasions to our meetings; for I have sometimes thought them a bar in the way of dealing suitably with professors of the truth, and therefore it is my judgment, they should not be called to our meetings, unless those who travel in the service of truth signify their desire to have it so, to those who have the care of appointing meetings. The power of the gospel, opening and exalting the doctrine thereof, was livingly and comfortably extended in that meeting; yet I apprehended, other people were then rather in the way of our handling the state of some professors there, in a manner truth would have led to, had friends been by themselves. The meeting of business followed, and was adjourned till the afternoon, wherein truth appeared to the help of those who know their sufficiency to be of God. We who were strangers, had good service therein. Next morning we parted with my friend Thomas Corbyn, who returned home, and my companion and I proceeded on our journey. We had a meet-  
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ing at Taunton, on fifth-day morning, and at Milverton in the evening. At both which I had close service, tending to stir friends up to more lively zeal and religious concern of mind. On sixth-day we had a painful laborious meeting at Wellington. The testimony of truth went forth very close and sharp against those, who, under the profession thereof, bow down to the world, and its perishing enjoyments. It appeared to me, the life of religion was much depressed in that meeting. On seventh-day we had a meeting at Cullumpton, which was a cloudy trying time most of the meeting; yet towards the conclusion, truth obtained the victory, and considerable dominion over things of a contrary nature to itself. We went after meeting to Exeter, and on first-day, the 28th, were at two meetings there; and although their number appeared considerable, yet that holy living sense and weight of divine virtue which is the crown and diadem of all our religious assemblies, was very low, and little felt, through the too general slackness and lukewarmness of professors, consequently, not much could be done towards exalting truth's testimony amongst them. On second-day we went to Bovey, and had a poor, laborious meeting, there being very few, if any, that I could find, truly alive in religion. When that is felt to be the state of any meeting, oh! what pain

pain and anxiety covers the hearts of poor travellers in the service of the gospel! The next day we went to King's-bridge, and on fourth and fifth-day attended the quarterly-meeting for Devonshire held there; wherein the great master of our assemblies graciously condescended to their very low, weak, and unskilful state, opening doctrine and counsel for their help; furnishing with close admonition to such in high stations, who either indulged themselves or families in undue liberties, tending to lay a people waste, whom the Lord, by an out-stretched arm, gathered out of the fashions and changeable customs of a vain world, to himself the unchangeable fountain of good. On sixth and seventh days we travelled through Plymouth and sundry other towns, to Penryn, in Cornwall, and had two open, precious meetings at Falmouth, on first-day, the fifth of the 10th month. On second-day, accompanied by many friends, we went to Penzance, where, on third-day, was held the quarterly-meeting for Cornwall. Truth wonderfully appeared in that meeting, considering their low, weak, and unfaithful state. The testimony thereof was much exalted, and went forth with clearness and good demonstration to their states, and the meeting appeared to be much affected therewith. There was also something very encouraging to the honest-hearted; I hope it was a time of awakening  
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and profit to many. In the evening we had what was called a select meeting, for ministers and elders; but it was so far from select, that the service seemed to be wholly obstructed, by the crowding in of many who were not fit to be admitted into such meetings; where ministers and elders may, and often are concerned to use such freedoms, in advice, caution, and counsel, as would be altogether unsuitable for those who are raw and inexperienced to be privy to, as they might be likely to make improper use thereof. I laid before friends the hurt and disadvantage of such a promiscuous gathering, upon that occasion, and advised them to be careful not to lay waste the service of those meetings for the future; for I found myself much straitened, as I could not, with prudence, deliver what seemed to appear before the view of my mind at that time, for the reason above-mentioned. On fourth-day, the concluding meeting was held at Market-Jew, wherein truth and the testimony thereof was comfortably exalted. But, alas! sorrowful is the declension of the society in those parts, both as to number, and a holy living zeal; yet merciful goodness was largely and affectingly extended for their help and recovery. From thence we took the following meetings in our return to Plymouth, viz. Austel, Liskard, and Germans, where I found the life of religion mournfully low and

and depressed; yet the Lord was pleased to open the way to some, I hope profitable endeavours for their reviving, in the exercise whereof I had peace. I attended Plymouth meetings on first-day, the 12th. This was a very painful, laborious time, as but very little of the life and holy efficacy of true religion had place, most under our profession having made large advances towards the world, and but few endued with Christian courage to make a stand against prevailing undue liberties. The state of a meeting being thus, oh, how doth death, darkness, and insensibility gain the ascendancy! My spirit was deeply afflicted at that place, yet I was, through divine favour, enabled to clear myself of the service required; whereby I had some relief. We travelled from thence directly to Exeter, and on third-day attended a meeting there, appointed for the accomplishment of a marriage. Truth mercifully opened the way to some satisfaction, in the discharge of the service required, to the advantage of the meeting. From thence we went to Chard, and had a very small poor meeting there on fifth-day morning, and was deeply affected with their low weak state. I had a pretty thorough servicable meeting in the afternoon, at Ilminster; though I felt much pain of mind there also, in a sense of that which hath almost laid our society waste in some, and exceedingly hurt it in most places,

places, viz. the inordinate love of earthly things; and resting satisfied in a profession of religion only. We took the following meetings in our way to Bath, viz. Yeovil, Long Sutton, Grinton, Shepton-Mallet, Froome, Hallawtrow, and Belton; where things, as to the life and true feeling sense of religion, appear but low in general; yet merciful kindness was extended, in a lively, open, large, and powerful manner, both immediately and instrumentally, in order to quicken, restore, and turn again backsliding Israel. On first-day, the 26th of the 10th month, we attended two meetings at Bath, which were indeed painful and very afflicting, as the grandeur, friendship, and vain customs of this world, seem to have almost erased from most of their minds, the desire of seeking happiness in another: yet merciful condescension was remarkably extended, in some earnest and awakening endeavours, to bring them to a right sense of things. On second-day morning we set our faces homewards, where, to my great satisfaction I arrived on fourth-day in the evening, and found my dear wife and family well; having been out this journey seven weeks and two days, in which time, by account, we travelled upwards of 300 miles, and were at about 51 meetings.

Pursuant to the direction and appointment of the yearly-meeting 1760, for visiting the monthly and quarterly meetings of friends,

friends in this nation; on the 11th day of the 1st month, 1761, my esteemed friends, John Emms, Matthew Mellor, Thomas Corbyn, and Joseph Taylor, joined me at Chelmsford, we having before agreed (by divine permission) to visit the monthly and quarterly-meetings of friends, in Essex, Suffolk, Norfolk, Cambridgeshire, Huntingdonshire, the Isle of Ely, Hertfordshire, and Bedfordshire. The next day, being the 12th, our monthly meeting was held, wherein the above-named friends had good service, tending to promote discipline and good order amongst us. The blessed efficacy of the living word accompanied their honest labours, which rendered the same very acceptable to some, and I hope of general advantage for the promotion of truth. The 14th we visited Felsted monthly-meeting, held at Stebbing; the state of which appeared very low and weak, through the defection and lukewarmness of many members, whereby the life of religion was greatly depressed; yet the Lord was graciously pleased to arise, for his great name and people's sake, in whose living power and wisdom much labour was bestowed for their help and recovery; a few sincere-hearted members amongst themselves, joining with us herein. The 16th we visited Thaxted monthly-meeting, and by inquiry made, it appeared, many of their members were very slack and defective in divers branches

branches of our Christian testimony; and most of the active members had but little experience in the essential qualifications for effectual service in the church, which must all proceed immediately from the great Father of lights and spirits. It would be very absurd to imagine a less or inferior ability to administer justice and sound judgment, were necessary under this higher and more glorious dispensation, than was received by those who judged and ruled for God in the Israelitish church; it being evident the Lord was pleased to put his spirit upon those who had the weight of the affairs of that church upon them, both in their wilderness state of probation, and after they quietly possessed the promised land. But the supernatural endowment, so essential as above hinted, is not within our reach as men, neither is it given to us, until we are emptied of our own wisdom, and divested of all dependence upon human accomplishments.

Our holy head was pleased to furnish us with wisdom and strength, suitable to the state of that meeting, for their information and help; and the blessed virtue of truth prevailed, to the tendering of their spirits. The next monthly-meeting visited was Coggeshall, on second-day, the 19th, but as I did not attend that meeting, I cannot say further concerning it, than that I understood it was a serviceable time; much weighty

weighty advice and counsel being administered, to mutual satisfaction and comfort. The 21st we visited Colchester monthly-meeting, where, though the life of religion appeared low, and several disorders had crept in, yet divine goodness was extended in a powerful manner for their help, enlightening the spirits of some to search the camp, and to point out how to proceed in restoring that which had been turned out of the way. The 22d, Manningtree monthly-meeting was held at Colchester, in which, through the pure efficacy of heavenly love and wisdom, much fervent labour was bestowed, for the awakening and stirring up the several members to a faithful discharge of their respective duties. But, alas! through the great unfaithfulness of many, discipline was but little maintained, in a manner agreeable to its dignity and worth; consequently the life of religion was very low. From Colchester we went to Edmund's-Bury, in Suffolk, and visited their monthly-meeting the 24th. It was a time of remarkable favour extended, truth bowing the spirits of friends into an humble, teachable state, and, at the same time, affording plenty of suitable counsel, which was kindly received by divers members of that meeting, with whom we had near union and great satisfaction; several being willing to engage in the work of reformation, which appeared necessary. The 26th

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we visited Woodbridge monthly-meeting, in which the Lord, according to his wonted merciful kindness, appeared not only in spreading the awful canopy of his divine power over the meeting, but also, in graciously condescending to be a spirit of judgment and counsel, for the help and recovery of a declining people; under the enjoyment of which divine favour, much labour was bestowed, and (as far as appeared) was well received. The 28th we visited Beccles monthly-meeting, where things appeared very low and much out of order; the spirit and wisdom of man appeared much to rule and act amongst them, which is fond of smoothing over, and daubing with untempered mortar, crying, Peace, when there is no peace. In this difficult mournful state of things, the divine helper, in whom our only dependance remained, was near, giving judgment to assign the living child to the proper mother, and to judge down wrong things, in whatever stations they appeared. The 29th we visited Tivetshall monthly-meeting, in Norfolk, in which, though large, as being composed of many members, yet very great slackness and unfaithfulness appeared in divers important respects; notwithstanding which, we had, with thankful acknowledgments, to experience the awful presence of the Lord, who is the only strength and sufficiency of his little ones; under the blessed influence

whereof, great and deep labours were bestowed, for the reviving our Christian discipline, and promoting the good order of the gospel; the testimony of truth being maintained against wrong things in that meeting, with authority and clearness; the power thereof subjecting (for the present at least) all of a contrary nature to itself. On the 2d of the 2d month, we visited the monthly-meeting of Wymondham, wherein, on the usual inquiries, things appeared very afflicting, through the great defection of many; the few who were concerned for good order, were weak and much discouraged, so that very little was done to maintain our wholesome discipline, by visiting and labouring with the unfaithful and disorderly walkers: yet the Lord, in great condescension, appeared wonderfully for their and our help, extending much advice and counsel, and giving us wisdom and strength to contend earnestly for the faith once delivered to the saints; which faith is to be demonstrated by works consistent therewith. The testimony of truth was greatly exalted over all such, as through a mean compliance with wrong things, had mournfully deviated therefrom. The 3d we visited their meeting of ministers and elders at Norwich, where the state of the members was inquired into, by means of queries proper to such meetings; solid and weighty advice

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was given, where any deficiency appeared. Although I have not before now distinctly mentioned our visits to select meetings, yet we had such opportunities in most or all the monthly-meetings where such meetings were settled. On the 4th of the 2d month, we visited the monthly-meeting of Norwich, which was very large, consisting both of the men and women friends; it being our method, during our labours at the monthly-meetings, to have the company of both sexes. Through the over-shadowing of divine power, it was a solemn awful time, of which friends in general appeared to be sensible, as a remarkable stillness and patience was abode in, for the space of about six hours and a half, being the time of the meeting's continuance; though a motion was made sooner for our women friends to withdraw, lest some weak constitutions might be injured by long sitting, &c. yet their spirits being so stayed and bowed down under a sense of heavenly good, they did not accept the liberty given, but continued to the breaking up of the meeting. We found a valuable body of friends in that city, and discipline, in the main, well supported; yet there appeared great danger of the prevalence of earthly-mindedness, in some, and grandeur and wisdom above the simplicity of the truth, in others; which, if not guarded against, might intrude itself to act and govern in the church;

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of which friends were warned, and through the effectual opening of the fountain of wisdom and knowledge, much caution and counsel were administered, to mutual edification and comfort. On the 6th of the 2d month we visited the monthly-meeting of North-Walsham, where we found an honest sincere remnant concerned to maintain the principles of truth, by a conduct consistent therewith; yet a great defection appeared in some important branches of our Christian testimony; the monthly-meeting not having discharged its incumbent duty, by way of admonition and dealing with such members. Truth opened our way in much plainness and close labour, in order to bring the unfaithful to a right sense of their states, and to revive and promote our Christian discipline, as a means to restore ancient beauty, and a good favour amongst men. The path of the just, in which our worthy predecessors carefully walked, was clearly opened before friends in that meeting; the judgment of truth being set over those who had erred and strayed therefrom, in this day of outward ease and liberty. The 9th we visited Wells monthly-meeting, in which humbling goodness prevailed, to the great comfort and strength of the upright-hearted; in a living sense of the free extendings whereof, much labour was bestowed to restore good order and discipline in every part, by first endeavouring to remove

move those impediments which appeared in the way. It was a time of sweet comfort in a faithful discharge of duty. The 11th we visited Lynn monthly-meeting, wherein our spirits were deeply afflicted under a cloud of darkness, which seemed to over-shadow that meeting, occasioned by the prevalence of wrong things in many of the members, and their great neglect of the due execution of wholesome discipline. Much labour was bestowed in order for a regulation, but, alas! great weakness and unskilfulness appeared; neither was there that openness to receive help, which we could have desired in the general; may also add, we had fresh occasion to say, that nothing but an understanding renewed from above, is capable of labouring successfully for the maintaining our Christian discipline. Oh! that this important point was duly considered by all active members. The 13th we visited the monthly-meeting of Wisbeach, in the Isle of Ely; it was a small meeting, as but few members belong thereto. By inquiry, it appeared, slackness and disorder had prevailed on some, and things in general were but low; yet an openness was felt to receive proper advice and counsel, which, through the gracious extendings of heavenly help, was freely and largely communicated. We had cause to believe truth was at work in the hearts of a few, in order to prepare them for service; having

ing ease and satisfaction in our labours amongst them, and hoping this visit would prove of considerable help to that meeting. The 17th we visited the monthly-meeting at Ives, wherein we had painful labour, and found things much out of order, which had caused darkness to be felt, and an ill-favour; some of the active members did not appear to us rightly to know what spirits they were of; however, we found they were not one with us in our service, which was indeed very close and searching to all stations in the church, as it appeared all had need of help, and to look more narrowly to their standing. Divine goodness was graciously with us, and carried us through, to our ease and satisfaction in a good degree. But, alas! we have sometimes cause to see, that our discipline does not prosper when managed with unsanctified hands. The 18th we visited Hadingham monthly-meeting, and found things very low, as to the life of religion, consequently as to good order and discipline; yet some appeared hopeful, tender, and desirous of a proper regulation in the affairs of the church, with whom we had good satisfaction in our labours for their improvement, which I hope was not in vain. The 20th of the 2d month, we, visited the monthly-meeting of Royston, in Hertfordshire; the state of which appeared much out of order; discipline was in the  
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main neglected. Very deep and painful was our labour, under a mournful sense of that gross darkness which had prevailed, by reason of unfaithfulness; yet the Lord was graciously with us, and the testimony of truth was exalted over the heads of disorderly walkers, and all those, who, by a mean temporizing spirit, had violated some principal branches of our Christian testimony. We were unanimously of opinion, that the monthly-meeting of Royston, in its present state, was too weak to manage the weighty affairs proper to a monthly-meeting, and therefore proposed their being joined to Baldock and Hitchin; which, upon a solid deliberation, was agreed to, and hath been since effected, to the great satisfaction of friends who have the prosperity of truth at heart. The 23d we visited Hertford monthly-meeting, in which heavenly wisdom and merciful help (as at other places) were largely extended, to the encouragement of a few sincere labourers amongst them, as well as to the warning and stirring up of careless, unfaithful professors: for indeed, there appeared much slackness in too many, in not improving those talents God had given them. The 24th, we visited those under our profession at Coterhill-head, called a monthly-meeting; but, alas! upon inquiry, we found but very little done of the business proper to a monthly-meeting; neither was it held

in due course, but rather occasionally, for some particular purposes; and when the state of the members appeared, we did not marvel thereat, seeing most of them were unfaithful in regard to that important testimony, against tithes and other anti-christian demands of that nature: other great disorders also had crept in, nor can any other be reasonably expected, where persons are so void of a right understanding, as to sacrifice that noble testimony; they have not strength to maintain other branches in a consistent efficacious manner, so that where this defection hath prevailed, we have observed the most essential part in religion (amongst us as a people) has fallen with it: meetings for worship and discipline are neglected, and if sometimes held by such, they are to little good purpose; plainness and self-denial are departed from: this hard, dark, tithe-paying spirit is so blind, as to see but little in any branch of our testimony, wherein there is a cross to the carnal mind. Upon solid consideration we did not think, that using endeavours to regulate that meeting, in its situation at that time, would answer any good purpose; but the great thing pointed out to us in the light of truth, was its being dissolved, and that the members thereof might be joined to Hertford monthly-meeting; which had been endeavoured for several years, both by their quarterly-meeting,

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and also several committees of the yearly-meeting, which had not, till now, proved successful, as the consent of most of the members could not be obtained: but this meeting, through divine favour, was wonderfully overshadowed with a solemn weight of heavenly power, which awed and tendered their spirits, and at the same time mercifully enabled us clearly to demonstrate, that they contended only for the name of a monthly-meeting; seeing the service of such a meeting was not answered, scarcely in any instance. They at length generally yielded, and a minute was made to propose a junction with Hertford, which is since effected, to the great ease and satisfaction of friends. I cannot well avoid remarking here, the very great hurt and obstruction to the progress of truth, which I have divers times, with sorrow of heart, observed to arise by some active members from private views, strenuously withstanding the pointings of divine wisdom, for the help and preservation of the body, which doubtless is in the Lord's sight, a crime of a very offensive nature; therefore all should greatly dread being in any degree guilty thereof. Let us therefore, at all times, carefully examine what ground we act upon in the church of God, whether we always preserve the single eye, being clothed with that pure charity which seeketh not her own, and filled with that

universal spirit, that carefully promotes the good of the whole, without respect of persons. The 25th we visited Hitchin monthly-meeting, where we found a valuable solid body of friends, and discipline well maintained in most of its branches. Heavenly goodness over-shadowed that meeting, whereby understanding was given to administer suitable caution and counsel; particularly to point out the great danger of sitting down at ease, in a becoming decent form, even after being eminently favoured, both with the dew of heaven and the fatness of the earth; notwithstanding which, there must be a persevering in an earnest labour for daily bread, seeing nothing beyond this can be attained by us, whilst in a militant state. On the 27th we visited the monthly-meeting of Ampthill, in Bedfordshire, the Lord's awful presence being near, as, through infinite mercy, was generally the case; this opened the way for a close and diligent inquiry into the state of that meeting. Things appeared low and pretty much out of order; the active members having here, as in many other places, too much neglected a deep and painful labour for a better regulation. Endeavours were used, in order to stir up and provoke to love and good works, by diligently extending a care over the whole flock, that so all might be brought into the comely order of the gospel. On the 28th we visited



ed Luton monthly-meeting; it was small, slackness and the want of right zeal appeared; also some disorders crept in, yet there seemed openness in the minds of friends to receive advice and counsel, which, through divine aid, were largely administered; and I hope the labour of that day was beneficial to divers of the members, and may prove a lasting advantage to that meeting. The 2d of the 3d month, we visited Alban's monthly-meeting, held at Charley-wood, where, on the usual inquiries, things appeared very low and much out of order; yet divine favour was largely and livingly extended for their help and recovery; in an humble sense whereof, much endeavours were used to promote a better regulation; first, by the active members taking heed to themselves, that they might be endued with ancient zeal and fervour of mind; then they would take the oversight of the flock, not by constraint, but willingly: this willingness, through a neglect of seeking that divine power which alone can bring it forth in the mind of man, hath been much lost or departed from, by many, and appears to be greatly wanting in most places; this, without doubt, is one principal cause that so general a defection hath prevailed. Had the foremost rank stood faithful in the authority of truth, they would have been as a bulwark against undue liberties, and happy instruments to have preserved

preserved the body healthy, and in beautiful order. But, oh! how shall I set forth, and sufficiently admire, the marvellous condescension of infinite goodness, which so eminently manifested itself in all the meetings we were concerned to visit, in order to bring back again the captivity of his people, to build up the waste places, and to beautify the house of his glory. May such evident tokens of his merciful regard make deep and lasting impressions on all minds, lest the Lord be justly provoked to cast many off, and move such to jealousy by those who are now no people. One very sorrowful instance of much degeneracy, being an inlet for many other wrong things to creep into our society, was the great neglect of divine worship, especially on week days; some week-day meetings being wholly dropped, and in many places where they are kept up, attended by few; and by what appears, many do not seem to think it their duty to attend them at all, nor even first-day meetings, when small difficulties present. This discovers remarkable ignorance of the great importance of that indispensable duty, as well as of the great need all have, of a daily supply from the Lord's bountiful hand. As these opportunities of inward retirement and humble bowing before God, have, by experience, been found times of unspeakable refreshment, which flows from the presence of the Lord, who has graciously

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promised to be with those who meet in his name, even where the numbers are but two or three, hereby strength is administered, which enables us to stand our ground in the Christian warfare. It is no marvel therefore, that the neglect of so important a duty, is a cause of much weakness, depriving people of a necessary defence against numerous and potent enemies which war against the soul. Here he that goes about like a roaring lion, and also as a creeping subtil serpent, prevails, in order to lay the society waste; and whilst many are asleep in carnal security, he finds opportunity to sow tares amongst the wheat. Very deep and fervent were our labours in this visit, to promote diligence in this most important duty, as a great means, under the divine blessing, for the restoring ancient beauty and comeliness throughout the society. This opportunity at Charley-wood, finished our present visit to monthly-meetings; we having requested the quarterly-meeting to which they belonged, to adjourn, in such order, as to be visited in course by us at one journey, to begin in Luton, for Bedfordshire, which accordingly was held the 8th of the 4th month, 1761, John Emms, Thomas Corbyn, Samuel Scott, Joseph Row, and myself attended the same, and laid before the quarterly meeting, in writing, the state of their monthly-meetings, as the same appeared to us by their answers to the quarterly-

terly-meeting queries, and other inquiries made in our late visit, with fundry remarks thereon; and through the over-shadowing of heavenly power, we were fervently concerned to bring the weight of the declined state of the society there, upon the meeting, wherein an engagement of mind was revived for a reformation: may the same continue and increase. On the 10th of the 4th month we visited Hertford quarterly-meeting; where our friend Joseph Taylor, who had been indisposed, joined us. Having previously drawn up the state of their monthly-meetings, as the same appeared to us in our late visit, with remarks thereon, we laid it before the meeting, which they took into their solid consideration, and a solemn time it was: the Lord's power being livingly felt, it made a remnant willing to arise, that the breaches made in that excellent hedge of discipline, set by divine wisdom about us as a people, might be repaired; that the heritage be not laid waste. On the 14th of the 4th month, we visited the quarterly-meeting at Ives, for Huntingdonshire, Cambridgeshire, and the Isle of Ely; where, having drawn up the state of their monthly-meetings, as the same appeared to us in our late visit, with some remarks thereon, we laid the same before them, with earnest labour to awaken the active members, to a lively sense of the sorrowful declension found within their

their borders. It was a painful exercising time, great insensibility having prevailed over many; yet I believe it was a season of comfort and relief to a living remnant, who travail for the prosperity of truth amongst them; may their number increase! We had the returns of sweet peace in the discharge of our duty, and departed with cheerfulness of mind. On the 21st of the 4th month, we visited the quarterly-meeting for the county of Norfolk, held in the city of Norwich; where, as usual, having drawn up the state of their monthly meetings, with remarks thereon, the same was solidly laid before the meeting; wherein divine goodness was manifested; in the wisdom and strength whereof much earnest labour was bestowed, in order that all, the active members especially, might be stirred up to an exertion of godly endeavours, for restoring comely order and discipline, in divers very weak meetings within their county; not to be at ease in their ceiled houses, whilst the ark of the testimony of God was exposed to reproach, by the defection of many under the same profession. It was a good time, and I hope serviceable to some; yet we could not help lamenting, that the memorable opportunity we lately had at Norwich monthly-meeting had not made greater impression than appeared by some not very agreeable instances in this meeting, relating to their

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fully uniting for the county's help, as there was apparent necessity for the same. The 24th of the 4th month, we visited the quarterly-meeting of Suffolk held at Woodbridge, and laid before them in writing the state of their monthly-meetings, as the same appeared to us in our late visit, with some remarks thereon. Much labour was bestowed in the free extendings of divine love, which was comfortably shed abroad in that meeting, that friends might be thereby stirred up to use endeavours for a general reformation, in which fervent labour was bestowed, and close admonition extended to such as knew not their own spirits subjected by the spirit of Christ, but dared to presume to move and act in the affairs of the church of God, by the strength of their own understandings as men: these, not having true zeal, can wink at wrong things, great disorders, and flagrant unfaithfulness, smoothing all over, and blending all together deceitfully, crying Peace, and all is well, when it is evidently otherwise. Oh, how doth the Lord abhor such unsoundness! surely then his people should see the weight and authority of his power standing over such. A principal cause of desolation and waste in the house and heritage of God, is the want of more prepared stones for the building, hewn and polished in the mountain. But great inconveniency arises, when some are made use of as stones for the building,

building, in their natural state, which renders them unfit materials to erect a house for the glory of God to abide in; so that what such build, is nothing but a habitation for anti-christ to dwell in; for he will content himself in any form of religion, whilst he can keep the power out of it. His first subtile working in the mystery of iniquity is, to persuade the minds of men, there is no need of any more power and wisdom than they have as men; that if they will exert their endeavour, they may be useful members; thus withdrawing gradually from the fountain of living water, to hew out cisterns to themselves which will hold no water. Oh, how dry and insipid are all their religious performances! and what they do, is only to beget in their own image, carnal lifeless professors like themselves; these are very apt to be doing, being always furnished; but the true labourers must, in every meeting, and upon all occasions that offer for service, receive supernatural aid and the renewed understanding, by the immediate descendings of heavenly wisdom and power, or they dare not meddle. Where there are but two or three in each monthly-meeting, carefully abiding in an holy dependance upon God, to be furnished for his work, great things may be done by his mighty power, in and through them. This is evident, by observing the state of meetings where such dwell, though

all is not done they could ardently desire, as praised be the Lord, there are many yet up and down, who know and experimentally feel their sufficiency for every service in the church to be of God. The 28th of the 4th month, we attended the quarterly-meeting I belong to, held at Coggeshall, for the county of Essex. Having drawn up the state of the several monthly-meetings in writing, with remarks thereon, it was laid before this meeting; much solid and weighty endeavours being used for a general reformation, by the earnest labour of our friends on the visit, which was very edifying and comfortable to the honest-hearted amongst us. We drew up a summary account of the state of the society in the counties before-mentioned, and our satisfaction in that solemn undertaking; with thankful acknowledgment of the Lord's gracious assistance through the whole, which was read in the yearly-meeting, 1761. Before I close this account, it may not be amiss to say, that such was the effect of our labours in most or all the monthly-meetings, that committees were appointed of their own members, to visit particular meetings, and also individual members, for their help, as occasion might require. The quarterly-meetings also appointed large committees to visit their monthly-meetings and others, as they found freedom, for their assistance. A few days after the  
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yearly-meeting in London, 1761, Thomas Corbyn, Joseph Row, and myself, set out, in company with divers other friends, on their return from the yearly-meeting, in order to visit the monthly and quarterly-meetings of friends in Yorkshire, Lincolnshire, Nottinghamshire, Derbyshire, and Leicestershire; Matthew Mellor joined us at Oatby, near Leicester; Joseph Taylor having concluded to meet us in Yorkshire. On the 24th of the 5th month, we visited Balby monthly-meeting, held at Sheffield, and found, to our comfort, a living body of friends therein; yet much slackness and defection appeared in many members of most ranks. Truth opened and largely furnished with wisdom and strength, to lay before them the dangerous consequence of some prevailing and undue liberties. Those advanced in age and profession, were intreated and laboured with in much earnestness, to be more zealous and diligent, in a godly care over themselves and the flock; as those that must shortly give an account to the great shepherd. The 25th we visited Pontefract monthly-meeting, held at Highflats. Here was a very numerous body of friends, whose outward appearance was very becoming our self-denying profession; and I really believe this plainness, in a considerable number amongst them, was the genuine product of a well regulated mind; yet I fear, in too many, it was  
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more the effect of education, which, however, I would not condemn, where people are not prevailed upon by the subtilty of Satan to take their rest therein; since the form must follow the power, and not the power follow the form. We had close labour, in order to rouse those who had settled down in a false rest, and also to promote a better regulation in some respects; yet I think it might be said that discipline, in most of its branches, was pretty well maintained in that meeting. It was a time of high favour; counsel and admonition were plentifully extended. The 27th we visited Brighouse monthly-meeting, held at Bradford: here Jonathan Raine and William Hird joined us. This meeting was exceeding large; some slackness and defection appeared, yet in the main, discipline and good order were well supported, in divers branches. This was indeed a time of signal favour, as the canopy of divine power and love overshadowed this large assembly, wherein much fervent labour was extended, that all might be brought into, and preserved in, that humble self-denying way which leads to lasting peace and happiness; and that none might rest satisfied in a form of religion, without the daily quickenings of heavenly life, whereby only the daily sacrifice can be offered, and the abomination that makes desolate kept out of the holy places, viz. the heart of man made and preserved holy by

by the powerful presence of God; no longer can it be so, than his presence is there. The 29th we visited Knarelsborough monthly-meeting, held at Rawden. This was also very large, perhaps near five hundred of both sexes attended, and near as many at each of the before-mentioned meetings. Here we found a weighty, solid body of friends, who were zealously concerned to preserve discipline and good order on its ancient bottom; yet there was also a very heavy, clogging, lifeless body, at rest in a profession, in whom little or no living concern appeared, to keep undue liberties out of their families, and to shew exemplary diligence in religious duties. Divine goodness, as at other times, was eminently manifested, in which, abundance of sound advice, caution, and counsel, were freely administered, wherewith many hearts were deeply affected, being made willing to arise, in order to promote a reformation where things appeared out of order. The 1st of the 6th month, we visited Settle monthly-meeting; a laborious exercising time it was, in a deep and painful sense of the numbness and formality of too many members, and the great decay of primitive zeal; yet, through the merciful arising of heavenly power and wisdom, ability was received to administer suitable advice, warning, and counsel, in order to awaken the careless, lukewarm professors, as well as to extend comfort

comfort and relief for the encouragement of a sincerely concerned remnant amongst them; that so, what appeared out of the holy order of the gospel, might be regulated. The 3d of the 6th month, we visited Richmond monthly-meeting, held at Aifgarth; the number of members here was very considerable, yet the life of religion seemed at a low ebb; that sorrowful mistake, of imagining themselves God's people without the real sense of the indwelling of his holy spirit, and of being the children of Abraham without the faith and good works of Abraham, having, I fear, very much prevailed upon the posterity of faithful worthies who are gone to their rest. In those parts, great slackness and defection in some very important respects appeared in many, who, through the powerful efficacy of the everlasting word, were closely and very pressingly admonished to more care and diligence. Great endeavours were used, that our Christian discipline might be more duly put in practice; a living remnant amongst themselves, heartily joining with us in our deep labours for promoting that salutary end. The 5th, Thirsk monthly-meeting was visited by us; Joseph Taylor joining us here. We were now seven in number, which we did not find too many, the work we were engaged in being very weighty and laborious. In this meeting, a remnant were sincerely concerned to maintain

tain discipline and good order, in the spirit and life thereof; yet great lukewarmness and many deficiencies appeared; an earthly carnal spirit having much the ascendancy in parents; rawness, insensibility, and a deviation from plainness, in divers of the youth; which caused us deep and painful labour; yet, through the descending of heavenly virtue, we were enabled to speak closely to their states, which, I hope, had a good effect on some of them. This opportunity afforded much relief to our spirits, and we went away with peace. The 8th we visited Gisborough monthly-meeting, held at Kirbymoorside; where a very large number of members attended, with an outward appearance becoming our holy profession, and we found a truly concerned remnant amongst them: but at this, as well as at other places, we had, with sorrow of heart, to view the great desolation that an enemy had made in the time of outward ease and liberty, which could not prevail upon our worthy predecessors, by depriving them of their liberty, in jails and stinking dungeons, separation by banishment and otherwise, of those in the nearest ties and connexion of life; nay, the loss of all their outward substance, and the lives of many, could not deter them from maintaining their testimony for God in public worship, and other things; yet he hath mightily prevailed on many of their inconsiderate offspring, who seem

seem to have very little besides the husk left to feed upon. Divine goodness was wonderfully extended, in which much fervent labour was bestowed, and an awakening time it was. The foundation of the builders upon the sand was shaken, and Jesus Christ, the everlasting rock and sure foundation, was exalted, as the only safe rest and defence of his people. The 11th we visited Malton monthly-meeting; the state whereof appeared very low, and things relating to our discipline much out of order; divine goodness being near, our minds were strengthened, and our mouths opened, in earnest endeavours for their help and recovery; a small remnant amongst themselves joining with us herein. I hope it was a profitable time to some. The 13th we visited Scarborough monthly-meeting, held at Whitby, where, although we found a sincere remnant with whom we had unity in spirit, and they had a satisfactory sense of our close and earnest labours in that meeting; yet many under the same profession were greatly backslidden, and revolted from the primitive power and purity of that undefiled religion, which the faithful amongst us have been, and are led into: divine counsel was eminently manifested, in order to heal their backsliding, and to bring them into a due sense of the weight and great importance of those testimonies to the blessed truth, given to us as a people to  
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bear, which made good impression on some; but others seemed at so great a distance, that it was hard to make them rightly sensible of their true interest. We departed from thence with ease and peace of mind. The 14th, Bridlington monthly-meeting was held, which was very small, and the life of religion very low; but little ability and judgment to manage the affairs of the church appeared; it was therefore our opinion, they were too weak to subsist honourably as a monthly-meeting, and that it would promote the general good, to join them to some other monthly-meeting. The 17th, Oustwick monthly-meeting was held at Hull. Upon the usual inquiries it appeared, that much lukewarmness and defection had crept in; and for want of a godly zeal in most of the active members, discipline had not been strictly and impartially maintained, so that darkness and weakness had prevailed. In this mournful state of things, our labours were painful and exercising; yet, through divine assistance, the testimony of truth in its several branches was exalted, and judgment set upon those who had violated the same. The few sincere-hearted labourers amongst them were earnestly advised and encouraged to bear the ark of the testimony of the Lord as upon their shoulders, in the people's fight, which I hope had a good effect. The 19th, we visited the monthly-meeting

ing of Cave. The appearance of the members was plain, yet we found great deadness and insensibility amongst them, which must be the case, where people are contented in an empty form of religion, without the power of it. Much Christian labour was bestowed in order to kindle a living zeal; but, alas! little impression was made on some, yet I hope this visit was of considerable service to others, and may tend to general benefit; but all the increase is of the Lord. The 21st we visited York monthly-meeting, wherein appeared much want of a lively sense of truth on the minds of active members, and divers deficiencies and some disorders, had crept in, and remained, by a neglect of proper dealing, and an exercise of sound judgment. Here we had cause to see, as well as at many other places, that a literal knowledge of our discipline, without heavenly life influencing the minds of those exercised therein, bringeth nothing effectually to pass, to God's glory, and the edification of his church and people. Great and deep was our labour, under a weighty sense of the divine power, and also of the low, languid state of the church in this city, desiring she might be favoured to arise and shake herself from the dust of the earth, strengthening the things which remain. This finished our visits to the monthly-meetings in this county; and though I have not particularly mentioned



mentioned the opportunities taken by us in select meetings of ministers and elders, yet we had such opportunities in most or all the monthly-meetings; where their queries were read and answered; advice, caution, counsel, and reproof also, were administered as we found ourselves led and influenced thereunto. The 24th of the 6th month, their quarterly-meeting was held in York. We had drawn up the state of their monthly-meetings, being fourteen in number, as the same appeared to us from their answers to the usual queries, and other inquiries made by us in our late visit to them, with sundry remarks thereon, particularly on the great and mournful slackness in, and neglect of, divine worship; especially on week-days, which discovers an indifference and lukewarmness much to be lamented. Earnest labour was bestowed in that great meeting, to fasten the weight and great importance of qualified members, coming more earnestly and feelingly under a deep sense of the care of the churches; that so an increase of zeal and diligence may be exercised throughout; in warning the unruly, comforting the feeble-minded, and in supporting the weak. It was a solemn time, the members being sensibly affected with the great need of a better regulation in divers respects; a large committee was appointed to visit and assist the monthly, also particular meetings, as they saw cause, in order

order to help forward the necessary work of reformation. The monthly-meetings also, except one, in consequence of our visit appointed committees to visit particular meetings and individuals, as their way might open, for the better putting in practice our Christian discipline. In this city, our friend John Hunt of London, joined us; and here we parted with Jonathan Raine, Matthew Mellor, and William Hird. We went next into Lincolnshire, and on the 29th of the 6th month, visited their monthly-meeting, held at Gainfborough: here John Oxley of Norwich met us. Things appeared very low and defective, as to the discipline and good order of the church in this place; the members, in too general a way, being by indifference and weakness, insensible of its great worth and usefulness. Our spirits were deeply baptized into a sense of their states, and we received ability, with great plainness to lay before them the dangerous consequence of such an unfavoury unfruitful condition, and the great duty which the members of society owed to God, themselves, and to one another, in a religious capacity, which for the present seemed to affect their minds; may the impression be lasting! We had also some things to offer by way of encouragement, to a few sincere, though weak ones amongst them. The 2d of the 7th month, we visited Wainfleet monthly-meeting, find-  
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ing things distressingly low and much out of order; and but few who had the cause of truth at heart, so as to mourn because of the great desolation and waste made in the society there, by earthly-mindedness and other fleshly liberties. Our minds were deeply engaged that truth might break through, and soften the minds of those dry, carnal professors, who, instead of helping forward the necessary work of discipline, were great clogs and hinderances thereunto, being as dead weights and burdens on the more lively part of the body. Through the holy efficacy of that pure life, which graciously attended us from place to place, we were enabled to discharge our consciences at that meeting, in much plain-dealing, to our own peace and the comfort and relief of the few upright-hearted there. The 4th we visited Spalding monthly-meeting; much disorder and slackness appeared also at this meeting, in some; others, who would seem to be something in religion, were but too much like the unfruitful fig-tree, on which, when it came to be nearly examined, nothing was to be found but leaves; having, like Ephraim and Demas, forsaken the dew and tenderness of their youth, and embraced this present world. Such, though they retain something of the outward resemblance, cannot prosper in religion, as they are dry and insipid. In this low, mournful state  
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of things, truth arose, and furnished with suitable matter and utterance, in plain dealing with formal professors, and proper encouragement to some hopeful youth and others, to come up in a more lively zeal and concern for God's cause, than had been maintained of late at that meeting, which I hope was of good service. The 6th we visited Lincoln monthly-meeting, held at Broughton. This meeting appeared in a very low condition, as to a lively sense of truth; consequently, the discipline thereof was not rightly managed, as being done too much in the will, wisdom, and temper of man. Some appeared hopeful and tender, especially of a younger rank, to whom, I hope, our deep and earnest labour amongst them was profitable.

The 8th of the 7th month, the quarterly-meeting was held at Lincoln; before which we laid in writing, the languid and disorderly state of the society in that county, with sundry close remarks thereon, pointing out, in some measure, the cause of the great declension found amongst them. This was accompanied with our joint and earnest endeavours, to bring the weight of those things upon the members, that they might feel a proper engagement of mind to arise, and repair the breaches made, which had a good effect on some minds, and a committee was appointed in order to promote the work of reformation; which was also done  
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at most, or all their monthly-meetings. From Lincoln, John Hunt and Joseph Row returned home to London, and John Oxley to Norwich; Thomas Corbyn, Joseph Taylor, and myself, went into Nottinghamshire. The 13th of the 7th month we visited Retford monthly-meeting, as it was called, wherein we found a few tender and hopeful, and had some openness to administer counsel and advice, tending to their help and improvement, which appeared to be well received, and some minds were affected therewith; yet very little was discovered by us of discipline being put in practice, but almost every thing relating thereto was neglected. It therefore was our judgment they ought to be joined to some other monthly-meeting, yet their situation rendered that somewhat difficult; however, we concluded to lay the case before their ensuing quarterly-meeting. The 14th we visited Mansfield monthly-meeting, which also appeared very low and weak; but very little of the business of a monthly-meeting properly done, as the number was very small that generally attended them, and in most of them the essential qualification for service in the church of Christ much wanting. It was therefore our judgment, that it would be for the general good, that Mansfield monthly-meeting should be joined to that of Chesterfield, except Oxon particular meeting; which from its situation might better be

be joined to Nottingham. The 15th we visited Chesterfield monthly-meeting, wherein divine goodness was livingly manifested, in order to administer proper assistance, by way of advice, counsel, and encouragement, to this small, weak meeting, wherein discipline, in divers of its branches, was much neglected; yet there appeared an openness in the members to be instructed and helped forward in that weighty work, which, through the strength and efficacy of divine love, was largely extended to them, in which we had satisfaction of mind. The 16th we went to Breach, called a monthly-meeting, but we found it, in that respect, almost desolate. The testimony of truth, so precious to their ancestors in that place, was by them suffered to fall, in most of its branches; but few of those who were active members, appeared clear in its support. Darkness had greatly prevailed over their minds, yet our deep labour, under the influence of heavenly good, had a tendering effect upon some of them. One thing aimed at by us, was, that the members of that meeting might be joined to the monthly-meeting of Nottingham, they being unfit to remain in their present condition, which was consented to by them, a minute made, and some of their members appointed to propose the same to Nottingham meeting. The 17th we visited Nottingham monthly-meeting; the number here was pretty

pretty large, but the pure virtue of heavenly goodness, (without the sensible experience whereof there can be no prosperity in the truth,) seemed to be much depressed and obstructed by earthly-mindedness, covered over with a form of religion in some heads of families, by whom undue liberties were winked at in their offspring: such not having zeal enough to suppress wrong things in their own families, are not like to promote good order and discipline in the church. We found some who united with us in a deep and earnest labour for a better regulation, and much sound admonition, caution, and counsel, were administered, which seemed (at least for the present) to have an awakening effect on some. On the 20th of the 7th month the quarterly-meeting was held at Nottingham, and, as we understood, a junction of that, and the quarterly-meeting of Derbyshire, was agreed on between them, and shortly to be completed. We drew up the state of the monthly-meetings in both the said counties, as the same appeared to us in our late visit, with sundry remarks on the mournful declension found amongst them; pointing out to them, in some measure, what we apprehended to have been the cause thereof, that those concerned might both examine themselves and be more watchful, in order to prevent such consequences for the future: which was read in this meeting, and endeavours

used verbally also, that the meeting might come under a solid sense of the state of their monthly-meetings, that proper assistance might be extended for a general reformation. But, alas! there were but few amongst them enough devoted, heartily to engage in so good and necessary a work; however, we were enabled to clear ourselves, by leaving the weight of things upon them, and to depart with ease and sweet peace of mind. All praises and humble thanksgivings to our holy head, for his gracious and comfortable support, in our deep exercises and labour from place to place. For, alas! we should soon have fainted under the weight of that painful service, had he been pleased to withdraw, even but for a little time; but we found him a never-failing fountain of all we stood in need of, and when our service for this time was over, we could not say we lacked any thing. The 21st of the 7th month we visited Castle-Dunington monthly-meeting in Leicestershire, wherein divine favour was largely extended, in which we received strength to labour earnestly, for the reviving of a living concern in the members, that discipline and good order might be better maintained, which, through the indifference of some, and the backward, cowardly disposition of others, was but poorly supported in sundry respects; yet this opportunity seemed to have a good effect, by a considerable reach



reach upon many of their minds, and I hope may prove of great advantage to that meeting, as the members thereof seemed rather weak than wilful. The 24th we visited Hinkley monthly-meeting, which, as to the support of discipline and gospel order, appeared to us almost desolate. Our earnest labour for their help and recovery had little visible impression on some of their members, the insensibility was so great; though others were awakened to a degree of feeling and tenderness, who, I hope, received some benefit thereby. The best expedient that appeared to us, was their being joined to Leicester monthly-meeting, which was accordingly recommended. The 25th we visited Dalby monthly-meeting; and as it appeared in the same state as that of Hinkley last mentioned, I shall refer to that account, and only say, we advised it should be joined to the monthly-meeting of Castle-Dunington, except a small branch thereof, which lay contiguous to Leicester. The 27th we visited Oakham monthly-meeting, where much slackness and indifference appeared, too many of the active members being at ease in a profession, whilst wrong things prevailed, and death instead of life, overshadowed their meetings. The Lord engaged us in a deep and fervent labour, to stir them up, that they might arise and shake themselves from the dust and clogging things of the earth, to receive the

the eye-salve of God's kingdom, whereby they might come to see their own state as individual members, and also the general state of the church. Oh, how ashamed would some then be, of their poverty and nakedness! We found a few amongst them in a humble, teachable frame of mind, with whom we had good satisfaction, hoping this opportunity might tend to their help and improvement in the best things. The 28th we visited Leicester monthly-meeting, in which we found some honest labourers for Sion's prosperity, and truth opened our way, as at other places, to look carefully into the state of things, and to apply suitable counsel and advice, as the same immediately opened, for the restoring good order and wholesome discipline, which appeared too much neglected; and I hope that opportunity was of good service to that meeting.

On the 29th of the 7th month the quarterly-meeting for the county was held at Leicester, before which, we laid in writing the state of their monthly-meetings, as the same appeared to us in our late visit, with such remarks thereon, as seemed to us proper and necessary; and were deeply concerned, to bring the weighty sense of their great declension upon the spirits of the active members, and the great necessity of a speedy exertion of their Christian endeavours for a regulation, lest a general

neral desolation should ensue. But, alas! the stupefaction was so great in this as well as other places, that it was hard laborious work; yet not without hope of a revival, as some concerned members were, by the overshadowing of divine power, made willing to give up their names, to contribute their endeavours for carrying on the necessary work of reformation, so happily begun in the yearly-meeting. Here ended our visit to monthly and quarterly-meetings for the present; and I have, with deep reverence, humbly to acknowledge, that a remarkable evidence of divine approbation attended us throughout; making us of one heart, by the baptism of his unerring spirit, so that scarcely a difference of sentiment from one another appeared during the whole journey. Another thing which appeared to me a token of divine favour attending, was the open reception we met with, notwithstanding the plainness used by us, in very close searching inquiries and remarks upon many disorders. I hope my usual freedom, in laying open the states of the monthly-meetings, will give no just cause of offence to any who wish well to Sion, since nothing is more likely to strike the minds of succeeding generations with fear and care, than to have the lukewarmness and defection of many, who have been so wonderfully favoured, set in a true light before them, together with such a remarkable ac-

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count of the Lord's compassion and condescending kindness, in seeking their restoration, and offering his mercy to heal all their backslidings. How can any, without being somewhat affected with fear, read the sorrowful degeneracy of some Christian churches, even in the apostles days; like the first-fruits in the gospel vineyard; particularly that of the seven churches in Asia Minor, discovered to the beloved John, in his state of banishment for the word of God and the testimony of Jesus Christ, and by him with great plainness committed to writing, as a call and warning from God to them, and to remain, for the same end, to all succeeding generations? I have no other end in what I have written concerning the state of our society; for whose help and preservation I have been freely given up in body, soul, and spirit, as well as in what outward substance the Lord hath bountifully favoured me with, to contribute my small endeavours, that her light may go forth as brightness, and her salvation as a lamp that burns.

A summary account of this visit and service was drawn up by us, and read in the yearly-meeting 1762, as was done the year before, when engaged in a service of the like nature. A like visit was also performed by other friends, who had, since the yearly-meeting 1761, engaged therein in different parts, whereby it appeared, all  
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the monthly and quarterly-meetings, in that part of Great-Britain properly called England, had then been visited; which, as far as appeared, had been performed to general satisfaction. The yearly-meeting then recommended to the friends appointed in 1760, the care of extending the same brotherly assistance to the meetings of our friends in Wales, Scotland, and Ireland, as their way might open in gospel freedom. Neither did the yearly-meeting omit sending a warm, lively epistle to those already visited, to corroborate, revive, and strengthen the great labour bestowed, that the same might be made effectual. I shall now close this narrative with just adding, that I have found by solid experience, that it was a blessed work, and greatly blessed in the carrying on. May it be so in the fruits arising therefrom, is the sincere desire of my soul!

The 21st of the 8th month, 1762, I set out, in order to visit London and some other parts, and on first-day the 22d, I went to Ratcliff meeting in the morning, where I had close, thorough service; truth and its testimony having considerable dominion; it was an awakening time to careless professors, and of refreshing consolation to Sion's travellers, of whom I believe there was a considerable number there; I had with satisfaction to believe that meeting was on the improving hand. I went in the after-  
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noon to Horslydown; this was a time of deep travail and painful labour, as the life of religion seemed to be greatly depressed, by much indifference of mind in many, and the prevalence of fleshly liberties in others; yet through infinite condescension, at length the power and virtue of truth arose, whereby the testimony thereof was exalted over wrong things. On the second-day following I attended the morning meeting, and went on fourth-day to their monthly-meeting at the Peel, in which, through the extending of heavenly good, I had open, edifying service; friends being favoured with a degree of that holy leaven, which, as it is abode in, preserves the several members of one heart and one mind. Oh, then the work goes sweetly on, the body edifying itself in love, as well as with one voice giving forth sound judgment against wrong things! On first-day, the 29th, I went in the morning to Westminster, which was a very open good meeting, the testimony of truth went forth freely and largely, wisdom being given to divide the word aright, so that the disobedient were warned, and the mourners in Sion comforted. I went in the afternoon to the Peel meeting, which was large and very laborious, in a suffering silence throughout; which, in sympathy with the depressed seed of God's kingdom, and for an example to the professors thereof, appeared to be my proper

proper business at that time. I attended the morning meeting on second-day, and went on 3d day to Plaistow week-day meeting, in which I had some close service; but things, as to the life of religion, appeared to me low there, where the professors of truth neglect a constant labour for daily bread. I spent that afternoon and the next day, chiefly on a visit to our worthy friend John Hayward, who appeared green in old age. On fifth-day, the 2d of the 9th month, I went to Tottenham; there being two considerable friends schools, one for boys, and the other for girls. By the free opening of the living fountain, it was a very precious, comfortable meeting, doctrine and counsel being plentifully handed forth, suitably adapted to the childrens weak capacities, as well as to those of riper age: through the divine blessing, it was a time of high favour and humble refreshment to the upright in heart. That afternoon I had a very comfortable reviving time with our friend Josiah Forster and family, he being in a very poor state of health, in appearance not likely to continue long in this world; he, with much tenderness, expressed great satisfaction in that opportunity. On sixth-day, the 3d, I went to Gracechurch-Street meeting, which was low and laborious; it appeared my proper business to sit in silence. On first-day, the 5th, I went to Gracechurch-Street

in the morning, where the meeting was exceeding large, and for a time, very trying and painful; yet in the latter part, it pleased the Lord to arise, and his enemies were scattered; then was truth exalted, and its testimony went forth freely, having great dominion. In the afternoon, I went to the Peel meeting, where I had large, open service, and truth was over all; it being a time of much comfort and relief to the sincere-hearted. Next day I was at the monthly morning-meeting of ministers and elders, so called because the members more generally attend, especially the women. It was a blessed time, wherein I had open good service, shewing the great difference between the ministers of the letter and those of the spirit: that the letter without the spirit, though of the holy scripture itself, kills that which is begotten of God in the hearts of people; but that it is the holy power, efficacy, and demonstration of the eternal spirit, that renders the holy scripture, outward ministry, and all other means ordained of God, for the comfort, help, and preservation of his people, effectual. I had to observe, that the ministers of the letter were most of all concerned for the external appearance of their ministry, viz. that the words and doctrine may be curiously adapted, not to disgust, but rather to please those who have itching ears; on the contrary, the ministers of the spirit are least of



of all concerned about the outward appearance of their ministry; having no doubt, if they are careful in the spring, ground, and moving cause, which they know should be the constraining power of the holy spirit, that will also be agreeable thereunto; seeing that power is able to render the most low and simple expression, in man's account, exceedingly efficacious. On third-day, the 7th, I set out, accompanied by several friends, in order to have a meeting that afternoon at Charleywood; it was a time of awakening labour, not easily I hope to be forgot. On fourth-day, the 8th, I had a precious, open, serviceable meeting, at Jordan's in the morning; it was a time of general awakening, at least to a present sense of duty: that afternoon I had a painful laborious meeting at Uxbridge, and what made it more afflicting, was, that the gospel endeavours used for the help and recovery of lukewarm professors, seemed to take very little effect upon their minds. On fourth-day, the 8th, I went to Staines meeting, which, in the fore-part, was a time of very heavy, painful, silent labour; in which, as at many other times on the like occasion, I fully expected the cloud and distress would remain, till we separated one from another; yet near the conclusion, through infinite condescension, truth arose and obtained a complete victory over wrong things; their states being spoken to with  
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great plainness; but, alas! things, as to the life of religion, seemed but low amongst most of all ranks there. I went next day to a meeting at Godalmin, which proved a time of much favour, in the sweet and precious enjoyment of the consoling streams of that river, which maketh glad the whole city of God; in the blessed efficacy whereof, the doctrines of truth were largely opened, setting forth the nature of faith, hope, and charity; but the greatest of all is charity, as faith will be swallowed up in open vision, and hope in the full enjoyment; but charity never fails nor changes its nature, being the same in time and in eternity. On first-day, the 12th, I was at Alton meeting, in Hampshire, where we had a very large and precious baptizing meeting; in the morning, the testimony of truth had great dominion, and the living members were sweetly comforted together. The afternoon meeting there was very heavy and laborious, and held in silence. I had a very open satisfactory meeting at Elther, on third-day the 14th, and another at Wandsworth the next day; after which I went to London, and the next day, being the 16th of the 9th month, I returned home, finding my dear wife and family well: having, through infinite kindness, been much favoured in my service this small journey, and found more openness in the city of London than heretofore. It was with great comfort

comfort I had to see a growing hidden remnant in that city, who will be exalted in Israel in the Lord's time; who hath, and will yet open a way more and more, for his pained travelling children to exalt his name and truth, by removing the stumbling blocks and other impediments which yet remain in their way, and hinders them in some measure, from taking the rule and government, which is their due and right in the kingdom of Christ; and usurpers shall see, none can sit with Christ upon thrones, but those who faithfully follow him in the regeneration, agreeable to his gracious promise, viz. Mat. xix. 28. and Luke xxii. 30.

To this period of time, being now in the fiftieth year of my age, I have continued an account of divers occurrences of my life, labours, and experience; with sundry observations on the state of the Christian society of which I am a member; and though done in a way of plain dealing, yet in truth and sincerity, as my mind hath been immediately led and opened thereunto. Let none therefore take any undue advantages thereby to reproach the same: no society of Christians, that I have ever had any knowledge of, hath any advantage of this people, either in principle or practice. Here I intend to lay aside my pen, not knowing that time or ability will be given to add any more, which is all in the Lord's hand; to whom I humbly commit this,  
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with my soul and body, for preservation, during the short space of time he may be pleased yet to lengthen my days; beseeching his blessing may attend what is done; without which, our endeavours are fruitless, for all the increase is in and by him, who is glorious in holiness, and fearful in praise. To whom be dominion and glory, through all ages and generations. Amen.

From the year 1762, to the 7th month 1765, I have preserved no particular memorandum of my travels and service that I can at present find, and although I travelled no considerable journies, yet, as I always thought it my incumbent duty, from my first acquaintance with God's everlasting truth, I diligently attended meetings when at home and well, both first and week days, also the quarterly and yearly-meetings, as they fell in course; as well as some adjacent quarterly and other meetings. In the year 1764, I attended the yearly-meetings of Colchester, Woodbridge, and Norwich, to good satisfaction and comfort, being favoured with free open service therein, especially the two last. In the same year, having an inclination to visit London and some parts adjacent, as my way might open; and likewise having a manuscript by me, which I had written about two years before, intitled, *Some Brief Remarks upon sundry important Subjects, &c.* divers friends whose judgment I valued, having perused it,

it, expressed their unity therewith, generally apprehending there might be a service in making the same publick; being thus encouraged, I laid it before the second-day morning meeting of London, as is usual in such cases; I attended the revising of it for the most part: friends agreed it should be printed, which was accordingly done. It was afterwards reprinted here, in Ireland, and in America.

Having had a view, for several years, of visiting friends in the American Colonies, as I waited with earnest desires to be rightly directed in so solemn and weighty an undertaking, both as to the thing itself and the proper time to enter thereupon, I was favoured with clear and full satisfaction, in both respects; and had seen, for a considerable time, that I should embark: for that service soon after our yearly-meeting 1765: this I esteemed a particular favour, as I had thereby the better opportunity to order my outward affairs timely, so as I might, with more freedom and ease, leave them so long a time; yet, except to my wife and two or three friends, who were enjoined secrecy, I kept all to myself, till about the time it became necessary to lay my concern before the monthly-meeting of which I was a member: which I did, and readily obtained their concurrence, and a certificate very fully expressive of their unity; which certificate I carried to our quarterly-meeting.

ing, laying the same, with my said concern, before that meeting; I also obtained their ready concurrence, signified by an indorsement on the monthly-meeting certificate; which certificate and indorsement, together with my concern, I laid before the yearly-meeting of ministers and elders in London, and after a time of weighty consideration, friends drew up and signed a certificate of their full unity with me, and my intended undertaking. The ready and unanimous concurrence of my much esteemed friends, was a great strength and comfort to me in my entering upon and throughout this solemn engagement. I was very sensible it was of such a nature, that the whole body of friends were deeply interested in the right and proper performance thereof; and therefore found my mind much resigned to the divine will, and to the determination of his people. I returned home from the yearly-meeting, to complete the settlement of my outward affairs, having partly concluded, with divine permission, to embark in a ship likely to sail in two or three weeks. I went to our quarterly and yearly-meeting at Colchester: where, being taken very ill of a fever, I returned home with my wife in a post-chaise, being unable to ride on horse-back. I was confined to my chamber about ten days;\* this put an intire stop to all preparations for my intended voyage; which, on account of my illness,

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I had wholly given over the expectation of, as to the before-mentioned ship; but when I recovered, so as to be able to move a little about, my mind did not seem easy to let that ship go away without me. I there-upon wrote to the merchants or owners, who I knew were desirous I should go in her, to know what time they could allow me to get ready; their answer was, about ten days: the time was short, and I was very weak in body, and had some affairs of consequence to settle which would take some time; however, the will being good, I set about them in earnest, and beyond expectation succeeded therein, recovered strength apace, and got through my affairs in time to satisfaction. I could not help looking upon this a providential success, as it was far beyond human probability: the Lord, in his dealing with us his poor dependant creatures, sometimes brings us very low, baffling all our skill and contrivance, that he may clearly shew us, that our success in spiritual things, and even in temporals also, is by his providence.

On the 9th day of the 7th month, 1765, I took leave of my dear wife and family, and accompanied by several friends, went to meet the ship at Gravesend, where we were met by about fifteen or sixteen friends from London; we dined together, and lodged there that night. Next day, being the 10th of the 7th month, I took leave of friends in

much tender affection, and went on board the Carolina, James Friend master, bound for Philadelphia. We got under sail about eleven o'clock, but it was near a week before we took our departure from the Land's-End of England. We had, for a few days, a pretty fair wind, and a good set-off from the land; yet on our passage we had a great deal of contrary winds, and often a head sea. About the 9th and 10th of the 8th month, and for some time before, things had but a very discouraging aspect, having got but a little on our way for about twenty days; most of the company seemed to be affected with sadness on that account: at the same time I had a strong persuasion of mind, that the wind would turn in our favour before night, and had almost an inclination to have told them so, in order to cheer their spirits, but was fearful of presuming too much upon the certainty of what had presented to my view, lest I should prove a false prophet, and thereby bring dishonour to the good cause; however, it proved true, and held favourable to us a considerable time, so that we sailed next day seven or eight miles an hour the right way. The 21st of the 8th month we found ourselves upon one of the banks of Newfoundland, having about twenty-eight fathom water. It was some satisfaction to find ourselves so far on our way; I was favoured with very good health, and a  
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good appetite all the time, and, through divine favour, generally with a quiet resigned mind, having full satisfaction that I was in my place. The captain was very steady, and well qualified for his station, and very kind to me; the passengers also were generally civil in their behaviour, though they often burdened and wearied my spirit with their trifling, vain, empty discourses, in which I could not join, but was rather a reprover and a weight against them, which I am persuaded they frequently felt, and I am sensible I was a considerable awe upon them; yet I thought it was prudent, as we were confined in one another's company, to uphold a family respect. I often reproved their vanity and corrupt conversation, and was enabled, in a good degree, to bring judgment over them, so that some would own I was right. Alas, I had sorrowfully to observe, by their manner of conversation, how empty, vain, trifling, and even corrupt, the conversation of those esteemed the genteel and polite part of mankind, in our day, is become; little or nothing to be found therein, that conveys solid, profitable instruction, either in things relating to this life or the next, but in general it tends to deprave and corrupt: yet many thus void of self-denial and government of their tongues, pretend, with great assurance, to lay undeniable claim to the holy and undefiled religion of Jesus Christ; surely, they do  
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not give themselves any time to think seriously about the nature of that religion, and must conclude, the name and profession without the spirit and life, is all they are to look for, except adhering to a few exterior observations: such gross darkness and stupefaction is much to be lamented, but very hard to be helped when they are so ignorant of their own states.

It was the 10th of the 9th month, early in the morning, that we first saw land, which proved to be Cape Henlopen; about six o'clock we got a pilot on board, who was a native Indian; about nine we entered the Capes of the Delaware, with the tide beginning to make in our favour; about eleven our ship struck the ground three times, but soon got off. We had fine wind and weather, which made it exceeding pleasant sailing up the bay and river; we got up with that tide, within about six leagues of the city. Next day, about eleven o'clock, we came to an anchor before the city of Philadelphia. I soon landed and went directly to my old quarters, being very kindly received as formerly, by my much esteemed friends Isaac and Sarah Zane. I was about nine weeks on board the ship in all, and about eight from land to land. I attended their week-day meeting on fifth-day, and had some good open service therein. I went on first-day to the great meeting, where perhaps was present, near, if  
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not quite, 1500 friends, or those under our profession; my business among them at that time seemed to be to set them an example of silence. I had, with secret lamentation, to view their remarkable declension from a true spiritual exercise, which appeared to me but too general, looking for words to feed upon; I found that craving was to be disappointed and famished, and therefore was often shut up from public service amongst them, especially at the great house, though I had some very clear, open, powerful times, in the blessed light and life of the everlasting gospel, there also. On sixth-day, the 20th of the 9th month, I crossed the river Delaware, and went to Haddonfield quarterly-meeting, which was very large, and I was largely opened to declare the truth amongst them with good authority. I returned next day to the city, and attended the yearly-meeting of ministers and elders; things seemed but low: this yearly-meeting, which was very large, concluded on sixth-day. It was in a good degree favoured with divine wisdom and strength, wherein friends were enabled to consider and conclude some weighty affairs with unanimity and brotherly love. The Lord was graciously with me, affording wisdom and strength to be serviceable at this meeting, both in ministry and discipline, wherein I had sweet peace and comfort. I went the first-day following to Springfield-meeting,

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in Chester county, where I had very open weighty service, and the blessed truth prevailed. In the evening I had a comfortable meeting with a sick friend at Derby, who soon after departed this life. I then returned to Philadelphia. and attended both their week-day meetings, which were painfully laborious in a silent travail. On sixth-day went to their monthly-meeting, and was livingly opened therein, to shew the reason why the church of Christ is compared to a human body, consisting of many and various members; I had good service also in the meeting of business. Their number is very large, but many appeared to me weak and unskilful as to the proper qualifications of active members in the church, some of them did not appear to be redeemed from fear, favour, and affection in judgment. I had great comfort in the labour of this day. On third-day, the 1st of the 10th month, I had a very large meeting at Haddonfield, in West-Jersey; the word was given, with clearness and gospel authority, and I had to shew the power and efficacy of true faith, and the weakness and insufficiency of an historical or implicit faith: it was a good time, and the glorious truth was exalted. I then went to Chester; the meeting was very large, and I had close, thorough service therein, on the subject of self-denial and taking up the daily cross. On fifth-day, had a very large  
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meeting at Evesham, and had therein weighty service, on the nature of that new-birth, without which no man can see the kingdom of God; most of the auditory seemed much strangers thereto, which made the labour heavier, yet wisdom was mercifully given to divide the word to this numerous assembly, about the space of two hours. Next day I had a very thronged meeting at Mount-Holly, in New-Jersey; my labour in the ministry was very close and searching, to good satisfaction. On first-day, the 6th of the 10th month, was at Burlington meeting, and had an open time; also at their monthly-meeting on the second-day following, which was very large; I was livingly opened upon these words, "Pray without ceasing, and in every thing give thanks;" also shewing, that the power of the word of life ought to be the spring of action in the church of Christ. On third-day, accompanied by divers friends, I crossed the river Delaware, and had a meeting at Bristol, in Pennsylvania; it was a small poor meeting, I laboured according to ability received, to stir up the members to a more lively concern, but things appeared very low. On fourth-day I had a large meeting at the Falls; it was very laborious, under a sense of a dry, lifeless state in too many, and the inconsistent conduct of others; especially in that of excessive drinking, which I felt to cause a very  
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ill favour: I was informed after, it had greatly prevailed upon many in that meeting, and that divers of them who were there that day, had been disowned on that account. Next day I had a large meeting at Wright's-town; I was opened therein, to shew the similitude between the travels of the soul towards spiritual Canaan, and those of the Israelites towards the outward Canaan. It was a close awakening time to dry, formal professors. On sixth-day, I had an exceeding large meeting at Buckingham; to this great gathering the everlasting gospel was powerfully preached, and the end and design of true ministry set forth; this was a blessed time of divine refreshment, to the rejoicing of many hearts, and rousing, I hope, of the lukewarm, in a good degree. After this meeting, I felt it in my mind to speak to Thomas Ross, a friend in the ministry of that county, to bear me company to the southern provinces, which he, after due consideration and obtaining his friends concurrence and certificate, complied with; and not only that journey, but also to New-England, &c. so that I was favoured with the agreeable company of this valuable friend, through most of my American travels, which was to my great comfort. On first-day, the 13th of the 10th month, I was at North-Wales meeting, which was very large, and was favoured with a thorough open time,  
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to the tendering of many hearts. The day following had a large meeting at Plymouth; I was opened upon that passage, "Believe not every spirit," &c. had close work with libertines, such as are commonly called free-thinkers, and was carried over them: truth and its testimony was greatly exalted and triumphed over that spirit, and other wrong things. On third-day, had a large meeting at Horsham, and was powerfully opened on the words of the prophet Joel, viz. "I will pour out my spirit upon all flesh," &c. with some close remarks to those who rest satisfied with a mere profession. After meeting, came a seventh-day Baptist to the friend's house where I was; and if I had suffered it, would have led me out into a wide field of argument, for which I had neither time nor inclination; he advanced several points, but I kept him so close to some of them that he was soon foiled, he found my method of arguing so different from his; he being for a multitude of words and a great deal of ramble, and I was for but a few words close to the point, backed with clear scripture proof, so we had quickly done; he seemed willing to drop it, and so was I, for such are so full of notion and so fixed therein, that the clearest reasoning seems thrown away upon them. On fourth-day had a very large meeting at Abington, the place which I belonged to in my youthful days, and where

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I was first, through infinite mercy, brought to the knowledge of the ever-blessed truth; and where my mouth was first opened above thirty years before, in a public testimony. A dark cloud seemed painfully over the meeting in the fore part, yet at length truth prevailed, and utterance was largely given to declare the doctrine thereof, shewing that the children of Israel feared the Lord all the days of Joshua, and of the elders that out-lived him. It was a very awakening time, and many appeared to be pretty much affected. Next day I had a small meeting at Frankfort, things appeared very low and dark for a time, yet at length, wisdom and utterance were given upon these words, "Man being in honour, and abiding not therein, is like the beast that perisheth." There seemed a want of a living concern in the general. Next day had a large meeting at German-town, this was a dark painful time in the fore part; truth measurably arose, and the word was given, viz. "Let God arise, that his enemies may be scattered." Went after meeting to Philadelphia, and on 1st day, the 20th of the 10th month, over Schuylkill, to Merion meeting; things appeared exceeding low, as to the life of religion; I was concerned to call them to work while it is day, and it was a close searching time. On second-day I went to the burial of a valuable friend at Derby, the same with whom I had a meet-  
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ing before-mentioned; the meeting was very large, and there was great openness to declare the truth with clearness and divine authority, even to the confounding libertines and gainfayers, of whom I fear there is a considerable number in that place: this seemed to me the most favoured time I had had since I landed, and being also at the meeting I formerly belonged to for many years, it was a precious renewal of that sweet unity some of us had enjoyed together many times formerly in that place. Next day I went to Philadelphia; and the first-day following to Newtown meeting, in Chester county, where I had very searching laborious service; things appeared to me mournfully low, as to the life of religion, many being at ease in a profession thereof. I went next day to the monthly-meeting at Providence, and had some good edifying service to the poor in spirit; things appeared very low and heavy in the meeting for business. On third-day I had a large meeting at Radnor, and laboured to convince them that there is something in religion besides the form and outward profession, but few seemed to me alive therein. On fourth-day went to Haverford meeting; I was opened upon the words of the apostle, viz. "Great is the mystery of godliness; God manifested in the flesh." It was a good time, though the professors are but few, and in a poor weak state. I  
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went on fifth-day to the monthly-meeting at Derby, the life of religion seemed very much depressed; I was silent as to ministry, but had some service in the meeting of business, and returned to the city that night. I had been indisposed some days past, and in much pain with a kind of flux; took some medicine on sixth-day, and was soon better. Next day I went to their quarterly-meeting of ministers and elders, where I was livingly opened on that passage, "Him that overcometh, I will make a pillar in the house of my God," &c. Shewing, that the beast and the false prophet must be overcome, before we can stand with safety and approbation in the great work of the ministry. This quarterly-meeting ended on third-day, at the several sittings of which I had good open service, particularly at the Bank meeting on first-day afternoon, shewing that those who are more willing to receive than to make suitable returns, are neither so honest nor grateful as they ought to be; and on third-day, at the great house, being the youths meeting, which was very large, concerning the nature and necessity of Christ's baptism with the Holy Ghost and fire; there was great flowing of love and enlargement of heart to the young people that way. On fourth-day I was at a meeting appointed for the poor negroes, and had open good service amongst them, in the free flowing of universal love, wherein

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I was enabled to open unto them the way of life and salvation; divers of them appeared to be affected and tendered; it was a comfortable time. On fifth-day I was at a marriage in the city, and largely opened upon these words, viz. "The blessing of "God maketh truly rich," &c. Shewing, there is no real happiness in any station of life without it. It was a good time, for truth prevailed.

I set out on sixth-day, the 8th of the 10th month, on my intended journey towards Maryland, Virginia, and Carolina; and went that night to my brother-in-law, Micajah Speakman's, at Concord. Next day began their quarterly-meeting: through divine favour, I had thorough service at the three meetings held there; on seventh-day, at the meeting of ministers and elders, I was livingly opened upon these words of Christ, "The disciple is not above his "master, nor the servant above his Lord;" also, concerning what was declared of Christ, "That in his humiliation, his judgment was taken away," &c\*. That it is not to be wondered at, if our judgment in the truth is taken away at times, that we may see who is the giver of it; it was an effectual reaching time. On first-day I was mournfully affected with a distressing sense of the apostacy of many in that meeting,

\* Acts viii. 33.

ing, from the life and power of religion; I had a very close awakening time, and truth mercifully prevailed. On second-day I was largely opened with good authority, on these and other words, "He that cometh  
" after me, must first deny himself," &c. Great weakness and want of living concern was felt in that exceeding large meeting, and too much leaning to their own understanding, yet a faithful remnant is preserved; I was favoured to be serviceable in the meeting of business. I took Birmingham and Kenet meetings, in my way to the quarterly-meeting at London-Grove; these were very large, and I had deep searching service at them; but, alas! the life and power of religion is mournfully departed from by great numbers in that highly favoured land. On seventh-day, the 16th of the 11th month, I went to the quarterly-meeting of ministers and elders at London-Grove; it was a very painful distressing time; great barrenness and carnality appeared to have prevailed in too many in those stations, which was cause of sore lamentation: my public service amongst them was in much close plain-dealing, shewing, "that to be carnally-minded is death; and  
" that the natural man understandeth not  
" the things of the spirit of God." Here my intended companion, Thomas Ross, met me. On first-day the meeting was very large; I had a close searching time, particularly

cularly to some who stood in the foremost rank; my spirit was much distressed in viewing the great desolation made by the prevalence of many evils. On second-day I had large thorough service to the various states of the members, and also in the meeting of business, which appeared to be well conducted; some skilful members being principally engaged therein. On third-day the meeting was very large, and through divine favour, I was raised in much strength and clearness to divide the word amongst them; shewing, “ That the children of  
 “ Israel feared the Lord all the days of  
 “ Joshua, and of the elders that out-lived  
 “ Joshua, who had seen the wonders of the  
 “ Lord.” I was opened largely upon the degeneracy of our society, and with great weight and dread, I had to signify, that the judgments of the Lord would be poured out upon them, and that what they had yet seen, was but like the beginning of sorrows, that the stroke would fall upon their idols, their worldly enjoyments. It came before me many times, that the fruits of the earth would be smitten, whereby there would be a sore famine in the land, and that judgments, much heavier than they had yet known, would fall upon them; it seemed to me various ways, of which the sword would be one. It was an exceeding awful deep-searching time as ever I knew; I hope not easily to be forgotten. Next day I went  
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to Sadsbury monthly-meeting, where I had satisfactory service, both in the ministry and discipline. On sixth-day we had a meeting at Lancaster; divers not under our name came to it; my concern therein was to endeavour to open to the understanding of the people, what true religion is: we had a pretty satisfactory meeting at Isaac White-lock's in the evening. On seventh-day, we crossed Susquehanna, at Wright's-Ferry, and next day went to Newbury meeting; second-day to Warrington; third-day to Huntington; fourth-day to Monallen; at all which places, I had close thorough service; found things, as to the life of religion, very low amongst friends; yet a remnant was preserved sensible from whence good comes. We went from thence into Maryland, and had small meetings at Pipe-Creek, and Bush-Creek; friends were few in number, and seemed low in religious experience. From thence, fording over the great river Patowmack, we entered the province of Virginia, and on third-day, the 3d of the 12th month, we had a very large meeting at Fairfax: truth opened doctrine and counsel largely, shewing, that two things are essential to the very being of a true Christian, viz. The saving experimental knowledge of God, and the knowledge of ourselves; the last being the natural consequence of the first: it was a highly favoured time, and the living were sweetly comforted. Next day  
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I had a large meeting at Goose-Creek; it was an exceeding dark afflicting time: my mind was deeply impressed with a sense of a corrupt, blasting ministry being amongst them; and the people having itching ears, loved to have it so; this was so strong upon my mind, that I feared for some time I should have been under a necessity of declaring it publicly in the meeting; I was an intire stranger, and did not know by any outward information, that they had any who appeared in public. After meeting, I took some of the elderly friends aside, and told them how it had been with me, as above, for I was silent the whole meeting; I was informed afterwards, that there was a forward unruly man, who had given sensible friends much trouble in several places, and had been much laboured with by way of advice, to refrain from his public appearance; that he had for some time settled within the compass of that remote meeting, and was encouraged by many of the members, to the great uneasiness of some others. That afternoon I put what was upon my mind in relation thereto, with a few remarks thereon, in writing, and sent it to some friends of that meeting, but never heard what effect it had. In our way to Opeckan, we had a small meeting at a place called the Gap, where gospel doctrine, shewing the way and means of salvation by Jesus Christ, was freely and largely preached. On first-

day, the 8th of the 12th month, we went to Hopewell meeting; it was an exceeding dark, afflicting time; great insensibility and lukewarmness appeared in almost a general way; I was led in as close, plain-dealing, and searching a manner, as ever I remember. The third-day following we had a large meeting at Crooked-Run, both friends and many others attended. My mind was exceedingly low the morning of that day, being lately set out on a great journey, and my horse was fallen very lame, and it seemed unlikely that I could be supplied with a suitable one in those back parts: what to do I could not tell; the more I thought about my distressed condition, the more I funk and was perplexed. In this disconsolate state, I went to the meeting: to see such a number of other societies, and some of them of high rank by their appearance, still added to my distress in this weak state, greatly fearing the blessed truth should be dishonoured through me; yet as I endeavoured to look singly to the Lord, he was graciously pleased to be a present help in the needful time, and appeared to my soul, as it were in an instant, as a clear morning without clouds. An heavenly time I had, upon these words. "Trust in the Lord, and lean not to thine own understanding;" shewing clearly, that the soul's salvation was of God and not by human ability: the oil of gladness ran sweetly. Next day, my horse being



being unexpectedly recovered of his lameness, we set out on our long journey towards Carolina, and he continued well all the time. I write this for the encouragement of some poor travellers into whose hands this may fall. After three days travelling, we had two poor small meetings, where the life of religion seemed to be almost, if not wholly lost, viz. Camp-Creek and Fork-Creek; we had but little satisfaction in our gospel labours, and endeavours to revive true religion in these poor places. From Fork-Creek, to the first meeting we had in the back settlements of North-Carolina, was about 235 miles. In our way thither, we had four small poor meetings, viz. Jenito, Amelia, and Banister, and a meeting at Kirby's, on the banks of Dan-River: to some of them, many of other societies came, and gospel doctrine was opened largely for their help and information; in which labour there was good satisfaction; but alas! few under our name in those parts, let the true light shine before men, but were most of them as stumbling blocks in the way of serious inquirers: we were enabled to clear our minds to them, and proceeded on our journey. On the 29th of the 12th month, we went to New-Garden meeting, in North-Carolina, which was very large, and mostly of professors with us: a thick, dark cloud over-shadowed the fore-part of that meeting,

ing, and it was a painful, distressing time; most of them seemed as asleep, (1 Thes. v. 6, 7.) in the night; yet at length, through merciful kindness, truth prevailed in a good degree, and a close awakening time it was, and many seemed to be reached and tendered by the virtue of truth, and I found great ease and liberty of spirit after meeting. On second-day we had a large meeting at Deep-River, mostly of professors with us, but they appeared so generally void of a spiritual concern, that there appeared to me no room for truth to arise into dominion. I found it my place to sit the whole time in silence, which, I believe, was no small disappointment. On fourth-day, there being a marriage, we went to New-Garden again; wisdom and utterance were given to speak largely and with good demonstration, in a very searching manner to their states. On fifth-day we had a meeting at Centre; it was extremely cold, and, as some observed, the like had not been known there in the memory of man; and being quite an open meeting-house, and very little of any thing to be felt amongst them of religious warmth, it was really a distressing time inwardly and outwardly; yet, through divine favour, I was preserved in a good degree of resignation. Next day we had a small meeting at Rocky-River. I could find very little of the wrestling seed therein; we sat the whole meeting silent, yet a friend

friend had something to offer very suitable to their states. On seventh-day we went to their monthly-meeting at Cane-Creek; this was large, but most of the members seemed void of a solid sense and solemnity; a spirit of self-righteousness and contention was painfully felt; the leaven of the Pharisee seemed to prevail, and the few living sensible members were borne down and discouraged: most of the meeting of worship was held in silence; yet towards the conclusion, some very close remarks were delivered to their states, and very plain dealing in the meeting of business. It seems to me, that when affairs of importance come before such a meeting, they are very likely to be perplexed and made worse by ill management, which I have reason to believe has been much the case in that meeting. I am persuaded many of those under our name have removed out of Pennsylvania and other places to those parts, in their own wills, having taken counsel of their own depraved hearts, and when they have got thither, have set up for something in the church; but it seemed to me most of them were very unfit for the spiritual building, not having been hewn in the mount. We went to their meeting on first-day, but there was much darkness and death over them; I found it my duty to sit the whole meeting in silence. On second-day we went to the Spring-meeting; I was led therein largely

largely to speak upon the subject of water-baptism, which I wondered much at, as not knowing of any being there who did not profess with us; for as people in general in those parts, clothe in a mean way, the difference is not great in their dress and appearance. After meeting, I understood that the Baptists gained ground much that way, and even had prevailed on some of our society to join with them, and that their teacher was there; and also a woman brought up amongst us, who thought it was her duty to be baptized, but her husband opposed it; and that the Baptist preacher took her and her husband into the meeting-house, when the people were gone, to undo (as it was supposed) that day's work, or to prevent its having effect upon the woman: it was a time of great favour, and the one saving baptism was exalted above all types, signs and shadows. Next day we had a small, poor meeting at the Hawfield's; and on fourth-day we had a meeting at Eno, which was the last we had in the upper settlement: this was a laborious meeting, by close, plain-dealing with wrong spirits, for which, we understood afterwards, there was a cause. On the 9th of the 1st month, 1766, we set out, having two guides, for the lower settlements of North Carolina, being about 200 miles, and had but two small meetings in the way, viz. Richsquare, and at one Stephen's; at the

the first, many of other societies came in; the gospel was freely declared with good authority and clearness, to the reaching of divers present: at the other place there seemed to be very little, either form or substance; we were quite shut up as to ministry. We got to our friend Thomas Newby's, at Piney-woods, on third-day, the 14th, being pretty much fatigued, we rested a few days there. On seventh-day we went to the funeral of a woman friend, and had a meeting; after a time of deep wading, the word was given in counsel and searching doctrine, to their states, who seemed mostly to be settled in a mere form and profession: after meeting we went to our friend Thomas Nicholson's. The first-day following we were at Little-River meeting, which was large, but very low and dark in the forepart; the professors we felt were much at ease and in a state of indifferency; yet at length, in great mercy, the blessed power of truth arose, and afforded counsel and doctrine suited to their state. It was a searching time, I hope not easily to be forgotten. On third-day had a large meeting at Simon's-Creek; through divine favour gospel truths were opened there, with clearness and good demonstration, to the affecting of many hearts. Next day had a meeting at Newbegun, which was pretty large and open. On fifth-day we had a very large meeting at Oldneck, near the centre of friends

friends in this settlement, and others came together in abundance. I was shut up the whole time in silence, which I apprehended they had not been much used to. Next day we had a large meeting at Wells, in which I had a close searching time; but, alas! it seemed to me that the professors of truth here-about, are many of them far gone from a lively sense of true religion, and are become harder to reach than people of other societies. On first-day, the 26th of the 1st month, we had a very large meeting at Ringwood's, it being the last we were to have in Carolina; some friends came to it, I believe, from all the other meetings, with many of other societies: at first it was a time of painful travail, but at length the great Master was pleased to give wisdom and strength, in gospel authority to open the state of the society in those parts, and to divide to them severally; also to shew, that in every dispensation of God to man, he was pleased to give to those who are sincerely attentive, clear evidence of his will, and approbation of their obedience; it was a highly favoured time, which, I hope, will not soon be forgotten. Next day we travelled into Virginia, and on third-day had a meeting at Somerton's; the doctrine of truth was largely opened, and some very close remarks on the state of our society; many others also being present: the testimony had a considerable reach. Next day

day we had a large meeting at the Western Branch of Nancemund: those under our profession appeared too generally unacquainted with the work of religion upon their hearts; many weighty truths were closely delivered, but did not seem to take so much effect upon the minds of many, as could have been desired.

On fifth-day we had a large meeting at Black-Water; the greatest number of Negroes were at it that I ever saw at a meeting not appointed on purpose for them: this was a highly favoured time; the everlasting gospel was preached with clearness and good demonstration, shewing, that the inward and spiritual knowledge of God, is the substance of true religion; and that, according to the prophet, this knowledge was to cover the earth as the waters cover the sea. I had great satisfaction and comfort in the labour of that day. We went from hence to the quarterly-meeting at Black-Creek; the number here was large, but, alas! great deadness, insensibility, and darkness were felt to prevail amongst them; close labour, in great plainness, was used, shewing the cause thereof: amongst other things, that which appeared none of the least was their keeping the negroes in perpetual slavery. I was often concerned to use plainness in families where I went, in respect to this matter, and am satisfied truth will never prosper amongst them, nor any others,

who are in the practice of keeping this race of mankind in bondage. It is too manifest to be denied, that the life of religion is almost lost where slaves are very numerous; and it is impossible it should be otherwise, the practice being as contrary to the spirit of Christianity as light is to darkness. Through divine favour, the testimony of truth prevails against it in most of the American colonies, especially in Pennsylvania and the Jerseys. We took meetings from this place at Burleigh, Peterburg, at Curl's, over James's River, Wain-Oak, John Crew's, Black-Creek, and the Swamp; most of which were very laborious, in a sorrowful sense that the life of religion was too generally departed from; yet in all of them, except Wain-Oak, a degree of wisdom and utterance was given, to labour in the love of the gospel for their help and recovery; which I hope was not altogether in vain. The next meetings we went to were Cedar-Creek, and Caroline, being the last we had in Virginia, they were large; not only those under our profession attended, but also many others, as was often the case in these parts. I think it may be truly said, these were memorable meetings: the gospel was preached in the demonstration of the spirit and with power, which appeared to reach and tender many if not most present, and my mind was comfortably relieved from that painful weight  
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of death and darkness which mostly attended it in these greatly corrupted colonies. On fifth-day, the 13th of the 2d month, we set out for Maryland, crossing Rappahannock-River at Port-Royal, and Patowmack, about three miles over, at How's-Ferry. We got to West-River meeting on first-day, the 16th of the 2d month. We found very little if any thing in that meeting, of that simplicity and self-denial so conspicuous in our ancients; but a conformity to the fashions and corrupt customs of a vain world. The gospel power arose, giving ability to set forth the nature of Christianity, and how far the professors had deviated therefrom in life and practice. The judgment of truth was set over libertines and unfaithful professors thereof. The next meetings we had, were at Indian-Spring, Sandy-Spring, Elkridge, Patapsco, Gun-Powder, Little-Falls, Bush-River, and Deer-Creek; we were also at Deer-Creek monthly-meeting next day: in all which meetings, ability was mercifully given, to divide the word suitably to the various states, which seemed, in a general way, much out of the order, and from under the government of truth; yet the labour tended to solid satisfaction and peace; I hope it may be remembered by some to advantage.

Thus having visited the western shore of Maryland, we crossed the great river Susquehanna

quehanna, and went to the house of our friend John Churchman, near East Nottingham. On first-day, the 2d of the 3d month, we went to that meeting, which was very large, the professors of truth being numerous hereabout; to this great assembly, the gospel of life and salvation was powerfully preached, shewing the force of truth, how it gained the general assent of people, yet few were concerned to know the same in experience or practice. It was a highly favoured time, and the meeting seemed to be generally affected. From Nottingham we went to the following meetings, viz. New-Garden, Hockesson, Center, and Kennet, which were mostly large, abundance flocking to them from adjacent meetings. The travail of spirit in these meetings was very deep and painful; much distressing flatness and insensibility were felt; yet, through merciful help, truth prevailed and largely opened doctrine and counsel suitable to their states; shewing, there is not the least grounds to hope for happiness in a future state, unless true religion becomes the principal concern of the mind; and abundance more, in the free extendings of gospel life and power, to the reaching of many hearts: everlastingly adored, revered, and worshipped, be infinite condescending love. Amen!

From Kennet I went home with my sister Speakman to Concord, and staid there

there one night, and next day to Goshen monthly-meeting, which was very large; there was a great body of friends, generally under a plain appearance; but, alas! it proved a painful, gloomy time of silent travail to me, the whole time of worship; and through the meeting of business, though in a good degree regularly and decently conducted, the cloud still remained; this I am persuaded was occasioned by the lukewarm careless state of many members; there is great want of that living concern and holy ardour of soul, which the Lord is often pleased to own in our religious meetings. The members engaging in his work, without his presence to animate and endow with heavenly wisdom, cannot fail of causing thick darkness, which may be felt by those who are truly alive and have their spiritual senses exercised. After meeting, my valuable companion, Thomas Ross and I parted for the present, he returning home, and I staid Goshen meeting, on first-day, the 9th of the 3d month. It was very large, and in the fore-part low and cloudy; yet at length I was favoured with a degree of faith, which enabled me to stand up, and as I continued in patience, I found an increase, with considerable enlargement to speak closely to their several states, from these words, "Trust in the Lord with all thy heart, and lean not to thine own understanding." But, alas! very many of  
them

them seemed to be far gone into the spirit of the world, and at ease in a profession; so that instead of Goshen being a land of light, darkness hath prevailed in a sorrowful degree, and many are not sensible of it to lament it. I went from thence to Philadelphia, taking Derby meeting in my way; got thither on sixth-day, the 14th of the 3d month, having been on this journey about four months. I was received with affectionate kindness by my friends in that city, and attended three meetings on the first-day following; at two of which I was silent, as was often my lot there, I believe to disappoint and famish the unsanctified desires and cravings of many after words. I attended their week-day meetings, and had considerable service therein. On seventh-day began their general Spring-meeting, which ended on third-day following; some of those large meetings were held mostly in silence. I had then, as has often been the case, a deep travail upon my spirit, that the people might be led by the example of ministers and elders, to find the comfort and advantage of true silent worship, every one coming to sit under their own vine and under their own fig-tree, where none could make them afraid. I had, notwithstanding, at some of them, good, open, public service. I staid in the city till their monthly-meeting was over

over on sixth-day, where I had some close service, and then went to the yearly-meeting at Wilmington, and was at four meetings in two days. At three of them, the truths of the gospel were largely and with clearness declared, to much satisfaction and comfort, I returned towards the city, attending Derby monthly-meeting in my way, where things appeared mournfully low; some of the active members seeming very unskilful in the management of the discipline: earnest labour was bestowed, but I thought it had very little effect. On sixth-day I went to the children's meeting in the city; I suppose there were about 200 in all, of both sexes. On first-day, the 6th of the 4th month, in company with several friends, I crossed Delaware, at Gloucester-Point: the wind blowing very hard, it appeared dangerous; yet the boatmen being very careful, through mercy we got well over, and went to Woodbury meeting, which was very large, and the gospel power livingly arose, wherein many weighty truths were delivered, shewing the great use of that propensity in man of seeking after happiness, if rightly directed; also, wherein true happiness consists, and how to attain the same. It was a good time, through the gracious extendings of merciful regard. I went home with my near friend Isaac Andrews, who bore me company this journey, three or four weeks in  
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the Jerseys; we had meetings that week at Upper Greenwich, Piles-Grove, at the head of Alloway's-Creek, Salem, and Alloway's-Creek; these meetings were mostly large; great lukewarmness and insensibility were painfully felt, many seeming to rest in only professing the religion of their education; for these I had a deep concern and travail of mind, that they might come to know Christ formed in them. The Lord was graciously pleased, in great kindness and condescension, to furnish with matter and utterance in an awakening manner, in order to make them sensible of the nature and importance of true religion and worship: may it not be in vain! On first-day, the 13th of the 4th month, we went to Greenwich meeting; the glorious gospel-power eminently manifested itself that day, by clearly opening divers weighty points of doctrine, suitable to the various states of that large auditory; among other things, shewing that the true and saving knowledge of God, whereby we obtain the right knowledge of ourselves, is essential to the very being of a real Christian; and by what means that knowledge is obtained. It was a highly favoured time, for the Lord's heavenly power was over all, and the people appeared to be generally affected. Next day we had a large meeting among the Presbyterians, at a place called New-England Town; their minister having condescended

scended to give notice the day before from the pulpit, of a meeting for us; he attended it himself, with, I suppose, most of his hearers, who behaved solid and respectful. The universal love of God, through Christ, to mankind, was largely set forth, and people directed from outward observations, to the substance, whereby victory might be obtained over sin: it was a favoured time, and the people seemed generally well affected and very loving, though divers things were delivered which are usually controverted between us and those people; there was no visible opposition, but all passed off quiet and peaceable. On fourth-day we travelled a day's journey through the Pine-barren wilderness, to Cape-May; we had one meeting there, and two at Great Egg-Harbour. We found the number of professors small, and things, as to the life of religion, low; yet we were enabled to administer suitably to their states for their help and recovery, and had a good degree of satisfaction and peace therein. On third-day, the 22d of the 4th month, we had a large meeting at Little Egg-Harbour; after a time of trying poverty and deep travail, gospel life and power mercifully arose, in which, doctrine and counsel flowed forth freely to divers states, particularly to a libertine youth. Next day we had a meeting in a new Presbyterian meeting-house, near Barnagatt;

it was a large meeting, and held more than an hour in silence, which the people were not accustomed to. At length the word was given with authority and clearness, shewing the necessity and advantage of silence in worship, and distinguishing Christians of the letter from Christians of the spirit, as also ministers of the letter from ministers of the spirit; and that those who are always ready to preach, must either have the spirit at command, or act without it. It was a great and good time; the people appeared to be generally affected, and all passed off quietly, without any opposition. We travelled on by the sea-side, to a place called Good-Luck, where we found a large meeting-house erected though not quite finished, by one Thomas Potter, intended by him, it seems, for all preachers to make use of who would preach freely, except Papists, who would not be admitted even on those terms; we had a meeting in it, but notice not coming timely, nor Thomas Potter being at home himself, it was small and to little satisfaction. We met him that afternoon on his return, he seemed sorry he happened to be out at that time; he sees beyond hireling ministry, and I understand, inclines most to friends of any, but joins to none. On sixth-day we had a poor, low meeting, at Moneſquan; I doubt, but very few therein were alive in religion; some gospel-labours were bestowed for their help.



help. We went after meeting to Shrewsbury, intending to be at their quarterly-meeting, which begun on first-day, the 27th of the 4th month. It was exceeding large; some solid friends were present, also many loose, libertine people under our name, and of other societies. In that sad mixture, the life of religion was exceedingly depressed, and my mind in sympathy with it: I could not wade through to get ease and satisfaction that day, though I laboured very hard. Next day the meeting was very large, the power of truth in marvellous kindness arose, and the gospel was preached with good authority and clearness, to the various states of that great auditory. The meeting of business followed; there seemed but little judgment to maintain good order and discipline: unity appeared not so general as could have been desired. On third-day abundance of people flocked to meeting, perhaps with much expectation; but my way was shut up as to ministry, and but very little from any other; I found peace and satisfaction by abiding in my place. On fifth-day I went to Chesterfield monthly-meeting; it was very large, and I had deep and painful wading therein, in my public service, shewing what man is by nature, whatever mode or form of religion he decks and adorns himself withal; for that which is born of the flesh is but flesh, and cannot see the kingdom of God.

I got

I got through at last to a pretty good degree of satisfaction, but found much close labour in the meeting of business, and saw great deviation from the right thing, in some high ruling members, who had carried an affair through that meeting against the most lively part of the body, which they themselves had sufficient cause to repent. On sixth and seventh-days, I had meetings at Upper-Freehold, and New-Springfield, and on first-day, the 4th of the 5th month, had a very large meeting at Mansfield in the morning, and another at Borden-Town in the evening. The people seemed full of expectation from one come so far; but it pleased the great Master, without whose gracious aid the poor servant can do nothing to advantage, to shut me wholly up as to ministry, in both places, to the great disappointment of many; but there was no remedy; I durst not contrive or form any thing for them: however, I have no doubt, but silence was the most profitable lesson for those meetings. I went next day to Burlington monthly-meeting, it was large and divinely favoured; the doctrine of truth flowed forth freely, shewing what it is to be a fellow-citizen with the saints and of the household of faith. On third-day I had a laborious meeting at Ancocas, yet had some good, open service towards the latter-end, which seemed to fasten on divers minds. I got to

Philadelphia

Philadelphia next day, and on fifth-day, the 8th of the 5th month, went to the marriage of John Pemberton, and Hannah, the daughter of my worthy friends Isaac and Sarah Zane. It was at the great meeting-house, being large, and there appeared too much desire and expectation after words, which often hurts meetings and blocks up the way of ministers, which seemed the case now for a while; yet at length some, I hope profitable labour was bestowed, from the words of our Lord, "Blessed are they that hunger and thirst after righteousness." On first-day, the 11th of the 5th month, I attended three large meetings in the city, in all which, I thought it my duty to set an example of silence. Near the close of the evening meeting, it was a sweet refreshing time; the thirsty soul had to drink of that river that maketh glad the whole city of God; in the enjoyment whereof, there was comfortable solacing rest from the painful labour of that day, and full satisfaction, with thankfulness that I had been preserved in my place. I staid their week-day meeting on third-day, which was large; the power and wisdom of truth opened deep counsel and doctrine, pointing out the different states of professors in that city, that some of the true wrestling seed dare not choose or contrive for themselves, which way to be fed; whether immediately by the great Shepherd's own hand, or instrumentally

mentally by his servants; and that there were many others anxiously choosing to be fed with testimonies and outward declarations, which state ought to be furnished; also, that the time would come, when the word of the Lord, by way of ministry, would be very precious, and he would command the clouds to rain no rain upon such; that it was already a time of parching drought, because of idolatry; yet the Lord would open springs to the seed of Jacob, in the midst of the vallies, and in his own time bring them to Rehoboth. It was a great and good time, and the meeting was much affected. I set out next day for New-England, and had meetings in my way to Long-Island, at Byberry, Middletown, and Stonybrook, where my old companion Thomas Rofs, met me: my service was very close and searching at these meetings. Alas! how hath an indolent spirit prevailed on the professors of truth; a small remnant excepted, who are preserved in most places, to rejoice in the deep painful labours, in great mercy yet continued to the churches. We, in company with several other friends proceeded on our journey, in order to attend Flushing yearly-meeting, on Long-Island for the government of New-York. On fifth-day, the 22d of the 5th month, we attended the monthly and quarterly-meetings of ministers and elders at Flushing; in the latter I had comfortable open service,  
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upon the blessing pronounced by our gracious Redeemer to the poor in spirit, shewing the necessity and usefulness of that state; and also setting forth the essential qualifications of a gospel minister. It was a blessed time, and the upright-hearted were sweetly comforted. Next day was held the quarterly-meeting, which was small, and things, as to the life of religion, were felt to be very low; a painful gloominess having spread itself, through a want of living concern in many of the members, and from some presuming to act in the church, too much in their own will and wisdom; yet the Lord who waits to be gracious, afforded doctrine and counsel suitable to their states; shewing, there is one body and one spirit, and that all the members who act profitably, must know a being baptized by that one spirit into the one mystical body. I found great numbness in the meeting of business; my spirit was deeply baptized into suffering therein, and constrained to lay their condition before them by very close searching observations, which appeared to take some impression, and my mind was much relieved thereby. On seventh-day morning the yearly-meeting of ministers and elders was held, which was small, and the vital part of religion seemed to be much obstructed; some close remarks were delivered, which afforded considerable relief: at eleven came on the first public meeting  
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for worship, the time of which was taken up very unprofitably by an unskilful appearance; after which, the business was entered upon, and was a painful distressing time; the forward, busy, active spirit of man was let loose in a few elderly persons, who had placed themselves at the helm of government there, and who seemed to have got such an ascendancy over the meeting, as to bear down whatever appeared in the right line of tenderness and truth's simplicity, when they did not see fit to promote it. The attempt was to lay aside the necessary queries to be answered by inferior, to superior meetings; I was favoured with a degree of wisdom and strength to withstand that spirit, and to shew the necessity of proper queries, in order that the state of the society might be better understood: how else could suitable advice be administered? But through the cowardice of many present, I was left to engage much alone; yet have cause to believe, that the weapons given both in the meeting and afterwards in private conference, wounded that spirit deeply, and gave honest friends a clearer sight of it than they had before. Things in the succeeding meetings were managed with more harmony and peace, and the meetings for worship were very large; wherein the everlasting gospel was preached with clearness and demonstration: many were deeply affected, and the great

Author

Author was humbly worshipped and adored, who is worthy for ever!

We went from Flushing, and had a large meeting at Cow-Neck, in which truth opened gospel-doctrine largely, to the tendering of many hearts. Next day we had an exceeding large meeting at Westbury: as there was general notice, abundance of people came from several parts of the island, so that there was near as large a concourse, as at the yearly-meeting; their expectations were much after words, but they had none from me, being shut up in silence the whole time: the monthly-meeting of business was held at the close thereof. We had very large meetings afterwards, on this island at Matinick, Oyster-Bay, Bethphage, and Seque-tague; and notwithstanding the low, languid state of the society, gospel truths were largely delivered, and livingly opened in them. We then travelled towards the east end of the island, on our way to Rhode-Island, and on third-day, the 3d of the 6th month, went on board a vessel about eight o'clock in the morning, taking our horses with us, and landed safe at Gratten, opposite to New London in the colony of Connecticut, about one o'clock the same day. We got that night to our friend Peter Davis's, in Rhode-Island government, about twenty-two miles. We had a meeting next day at Westerley, the governor of the province was at it and behaved kindly, in-

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viting us to his house; but it did not suit us to go.

In order to fill up our time before the yearly-meeting, we had meetings at a new meeting-house near James Perry's, South Kingston, Greenwich, Neshantecut, and Providence; and though we found some honest travellers for Sion's prosperity, yet, for the most part, things, as to the life of religion, appeared mournfully low, indifference prevailing in many, and divers undue liberties in others. I was much afflicted at some of the meetings with the dark principles of deism, and was favoured with ability to lay open the wickedness and gross absurdity of such principles, warning friends and others to shun the conversation of those tinctured therewith, as they would a poisonous serpent. On fifth day, the 12th of the 6th month, the yearly-meeting for New-England began at Portsmouth on Rhode-Island: this meeting was very large as to number; but, alas! it was a dark gloomy time of deep suffering: the glory and diadem of our religious assemblies seems to be sorrowfully removed from these people, and instead of the meeting being covered therewith, it was overspread with darkness. Here I met our friend Thomas Gawthrop, who was upon his third visit to friends in America; we both sat the whole meeting in silence.



The meetings following, both for worship and discipline, were held at Newport, and continued till second day was over. The public meetings were exceeding large, both friends, and abundance of other people attended most of them; it was supposed there were 2000 people. To these great assemblies it pleased the gracious fountain of all good, to open much gospel doctrine in the demonstration of the spirit and with power, which appeared to be generally well received, and was to the great comfort and relief of those engaged therein; but the meetings of ministers and elders, and those for discipline, were for the most part very heavy and distressing; great weakness and want of living concern, were painfully felt therein; little of that divine wisdom which alone can build the house, was attended to, and formality prevailed. Ability was graciously afforded to use plainness of speech, endeavouring to make them sensible of the loss they had sustained, by forsaking the fountain of living waters, and hewing to themselves cisterns, broken cisterns, that would hold no water: yet we found a few sincere labourers amongst them, whose hands I hope were in some degree strengthened; but things in general were very low. On third day we had a large satisfactory meeting on Conanicut Island, to which many from Newport went; and next day we had a very large meeting at Newport, which

was

was the last we had there. In this meeting wisdom and utterance were given to declare the truth to their several states, in much plain-dealing, endeavouring to shew them from whence they had fallen, and how vain it was for them to imagine they were God's people in the state most of them were then in: there was also encouragement to the few sincere-hearted. On fifth day we had a very large meeting at Portsmouth, to which came great numbers from Newport. It was a time of great darkness and deep suffering with the oppressed seed: the young people are mostly gone into the air, and undue liberties; and those more advanced (a few excepted) are gone into the earth; having so much to do in government affairs, many of them got into the offices, friendships, and parties, as well as into the profits of this world. Next day we went off the island, and had meetings in our way to Nantucket yearly-meeting, at Tiverton, Little-Compton, and Accoakeset. The two last were very large, especially Accoakeset; the gospel was largely and with good authority declared in them to much satisfaction and comfort, there being considerable openness, many of other persuasions attending. On second day, being their monthly-meeting at Aponiganset, and notice having been given before of our intention of being at it, it was exceeding large, even like a great yearly-meeting; it was supposed there were 2000  
people

people present. In this large assembly the everlasting gospel was preached in the demonstration of the spirit, and with power; wisdom being mercifully given to divide the word suitably to the various states: the meeting appeared to be generally affected, and the minds of those engaged greatly relieved. Early next morning we embarked for Nantucket, in company with about twenty friends, and landed on the said island about five o'clock in the afternoon of the same day. On sixth day the yearly-meeting began, and was very large: a becoming plainness appeared in the general; but, alas! the life of religion was very much departed from by numbers in that once truly amiable place, so much noted for a family of love. I went on the island as a stranger to their present state, though I had been there twice before, a witness of better times: much distressing anguish was felt in this meeting, and for some time I expected the current of life would have been wholly obstructed; but at length, through divine mercy, truth arose with gospel authority, setting forth what a great and wonderful manifestation of evangelical light and truth sprung up in the last century after a dark night of apostasy and error; when the heavenly power being embraced, brought forth the nature and spirit of religion; but endeavours now are too often used to support the same principles in a formal way, by the strength

strength and wisdom of man; the Lord therefore will not own a people in that state. Many things were delivered upon this subject with great dread, and I felt the Lord's power go forth as a fire amongst the briars and thorns; many were struck with sadness and fear, and the everlasting name was exalted: Thomas Gawthrop was there also, and had good service. The meeting ended on second-day, much gospel labour having been bestowed in the several sittings thereof. Notwithstanding the general state of friends on that island appeared truly deplorable, yet I believe a remnant are and will be preserved fresh and lively in religion. May their number increase!

We left the island on third-day, the 1st of the 7th month, and landed that evening at Seconnetlet, on the continent, being about fifty in number. We had a small meeting on fifth-day, at a meeting-house near the place of our landing, and went forward to be at Sandwich quarterly-meeting. On sixth-day we went to their monthly-meeting, where was a burial of a friend that died suddenly. There were many Presbyterians present: the gospel power arose with considerable strength and clearness, with the words of the apostle: "Give diligence to make your calling and election sure;" with remarks on the great importance of the work, how necessary to be assured of its going forward, and that

that a certainty thereof may be obtained, by the spirit of God bearing witness with our spirit, according to the apostolic testimony. This exhortation contradicts the dark opinion of absolute and unconditional election and reprobation; seeing this pressing advice to make it sure, implies something to be done on man's part, which may be omitted, and he thereby may miss the election of God's grace; whereas, according to that, the election is made so certain, even from the foundation of the world, by an immutable decree, that all man's endeavours will make no alteration, seeing one cannot possibly be added to the number of the elect, nor one diminished: the great absurdity of this doctrine was exposed, shewing how it reflected much dishonour on infinite mercy and goodness; and some of their strongest arguments in favour of that doctrine were answered.

I was also opened upon infant-baptism, so called, setting forth how unreasonable it is to uphold types, signs, and shadows, unless we expect another and higher dispensation: that types always pointed to the anti-type or substance, and seeing most acknowledge the substance is come, how weak to keep up the sign. It was a good time, for truth was exalted and the meeting pretty generally affected; and although these disputable points were closely handled, yet there was no opposition, nor the least disgust

gust appeared. On seventh-day the quarterly-meeting was held, in which we had some, I hope profitable service, in a close, searching way; things appeared very low, yet there were some sincere, honest labourers. We went after meeting about twenty miles to Plymouth, where it is said the first colony of English landed and settled. The next day, being the first of the week, we went to Pembroke meeting, which was but small of friends, but a pretty many of other societies came in, considering the short notice; the truths of the gospel were largely delivered amongst them, which seemed to be well and kindly received. We set out after meeting, intending to pass through Boston, and as far to the eastward as we proposed to visit friends, leaving notice as we went, at the several meetings, to take them in our return. We had very large meetings at Cachechy, and Dover; and although we found but little living concern amongst friends, yet the blessed truth favoured and opened the way for much gospel labour suited to their states, in order to revive ancient zeal and ardour. The weather was extremely hot and the meetings crowded, so that at times it seemed as if I should have been overcome, and faint; but by divine favour, I was mercifully carried through, to a considerable degree of satisfaction and peace. We returned to their quarterly-meeting at Hampton, which began

gan for ministers and elders, on seventh-day, third hour, the 12th of the 7th month: we were sorrowfully affected to find so little of a living concern amongst the leaders of the people: Next day, being the first of the week, we had two large meetings, composed of friends and others: a religious labour for heavenly bread seemed almost lost, even amongst those advanced in age and profession of the truth; yet in marvellous condescension, the gospel power and life sprung up and extended to their various states, with great strength and clearness, even as a flame of fire against the wood, hay, and stubble; shewing, what a great and glorious thing Christianity is; how complete victory and dominion may be obtained by it over sin; and the soul of man be endued with sublime virtues: but to view the notion of Christianity people in general appear now to be contented with, it would seem as if little real religion remained on the earth. In the afternoon I was led to set forth, that there is one body, one spirit, one Lord, one faith, and one baptism; that by this only people come to be truly initiated, being buried with Christ by his saving baptism into his death, and thereby witnessing with the apostle, the measure of the sufferings of Christ which are yet behind, fulfilled in us; if so be that we suffer with him, that we also may be glorified together: the deep mystery of man's redemption through Christ, was

largely opened, it being a time of great favour, and the people were generally affected. Next day forenoon was held their meeting of business; but as the power of truth, the main spring of action in the weighty affairs of the church, appeared to me sorrowfully wanting, little could be done to good purpose; some close remarks were made upon the declining state of that meeting, wherein we had very little comfort or satisfaction. In the afternoon we had a very large concluding meeting, wherein Christ was freely set forth as the true light, that enlightens every man that cometh into the world; that as the light of the outward sun is necessary for transacting the affairs of this life, so the light of the Sun of righteousness is no less necessary to shew us how to perform the great work of our soul's salvation: it was a good time. We then had meetings at Aimsbury, Newbury, Salem, Lynn, and Boston. At Lynn in the afternoon, being first-day, I found it my place to set an example of silence; at the other meetings I was largely opened in the service of the gospel, to good satisfaction and comfort. From Boston we travelled to Dighton, and dined on the way at Taunton. Our guide being acquainted with a shop-keeper in that town, we were invited to dine with him: after dinner we entered upon much reasoning about religious principles, and a close dispute ensued. I was, through divine assistance,



sistance, enabled to stand my ground therein, and to maintain our principles, to the comfort and satisfaction of my own mind, and I believe in a good degree to his; who I understood had been accounted a very zealous Presbyterian, and had entertained an unfavourable opinion of our principles: he confessed they never had been cleared up so much to his satisfaction before, and seemed to be a good deal affected; we parted in love and friendship. We then had meetings at Free-town, Long-plain, Rochester, and Akushnet; in these we found things very low and languid, as appeared generally the case in New-England; our society, like others, having too much dwindled into form and profession. The last meeting was very large, but my way was quite shut up as to ministry; had in the others close searching service. On first-day, the 27th of the 7th month, we had a very large meeting at Swanzey, to which came friends from many parts, some even from Newport; the power of the everlasting gospel arose in this large assembly; wisdom and utterance were given to declare the truth very largely, from these words, "To know thee the only true God, " and Jesus Christ whom thou hast sent, is " life eternal." The meeting was much affected; the Lord's heart-melting goodness was sweetly enjoyed by a remnant. Next day we had a large meeting at Smithfield; the nature of true religion, from the apostle

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the James's definition of it, was copiously treated of in this meeting: it was a favoured time, and the meeting was generally affected. On third-day we had a meeting at Wainfoket, great numbers of loose, libertine people came, who, I suppose, rarely attended any place of worship; such came rather out of curiosity, expecting something; and indeed those, for the most part, who profess with us there, seem as if they knew little of the nature and importance of religious worship; but it was my duty in this large meeting, to sit in silence. Next day we had a very large meeting at Mendam, to which came many of our profession, and a great number of such as being dissatisfied with the established worship, and an hireling ministry, had separated and held meetings in one another's houses, having such as thought it their duty to preach freely amongst them: to this meeting the gospel was largely preached, which seemed to have a general reach. After meeting came a predestinarian, and a young man, a preacher among those separatists before-mentioned, who are quite averse to that dark opinion: these two, it seems, had been engaged in a dispute in the meeting-house when all were gone, upon some points of doctrine delivered that day concerning original sin and the opinion before-mentioned; and as they could not settle the points, at length they agreed to come to my quarters,

ters, to ask me a few sober questions, by way of further explanation of some things delivered. When they informed me of the reason of their coming, I told them I was very willing to afford them all the satisfaction in my power, but was not very fond of disputes, which seldom tended much to edification as they were generally managed. The old man signified he had no intention of entering into any disputes; however, one thing brought on another, till we got very closely engaged: the young man, the preacher, was on my side, and, I think, had as remarkable a memory in the scriptures as I ever knew, and was favoured with a considerable understanding in the mystery of them. The poor old man, though I suppose as well furnished as most upon such a bad subject, was entirely vanquished and confounded to that degree, that his spirits appeared to be sunk with sorrow, because he could not support his principles better. The young man and I, with other friends, withdrew into another room, and had a religious conference, particularly upon the nature of gospel-ministry and worship; he appeared to be much enlightened and not far from the kingdom; but I fear he had entered into the ministry too soon. This opportunity afforded my mind a good deal of satisfaction. I found many of those high professors in New-England, in rather an unsettled state, fond of flocking to our meetings,

meetings, and they seemed to hear the doctrines of truth with satisfaction, and there was great openness amongst them in many places. But what sorrowfully affected my mind was, that there is so little of the life of religion held up as a standard to those, by our society in those parts; yet I believe there will be a gathering to Shiloh, in the New-England colonies. The difference appears very great in their esteem and regard to our friends, to what it was formerly, though perhaps that in part may be owing to many in our society being more like them, than our friends were in early times; yet I believe the case is otherwise with many, and that it arises from their good opinion of most of our principles.

On fifth-day, the 31st of the 7th month, we set out, accompanied by two guides, through the back parts of Connecticut, towards the Oblong in the government of New-York, being about 140 miles through a Presbyterian country; they generally carried themselves civilly, and we had some religious conferences to good satisfaction. The weather was very hot, and the roads stony, rough and mountainous, and the entertainment but mean in many places, so that the journey was attended with fatigue to our bodies and horses. We went to New-Milford meeting on first-day, the 3d of the 8th month; I had nothing to offer by way of ministry, yet in still quiet waiting, I was favoured,

favoured therein with the first clear satisfactory glance of my being at liberty, towards the latter end of this year, to return home, which I fully believed, but kept it to myself. After meeting we ascended to the Oblong, and a long ascent it was, of near a mile to the summit of that called Quaker-Hill; the weather being extremely hot, I feared it would have killed my horse, and I was not able to relieve him by walking. On third-day we had a very large meeting at a commodious house built by friends on that hill; they who attended were generally professors of the truth as held by us, and mostly plain and becoming in their outward garb; yet, alas! when they came to be viewed in the true light, they appeared dry and formal; many, I fear, having clothed corrupted nature with a form of religion, and in a plain dress sit in their religious meetings like dead images. After a time of deep suffering in spirit with the oppressed seed, the word was given with good authority, and went forth like a flame of fire, against the wood, hay, and stubble, to the rousing, I believe, and awakening of many for the present. The condition of man in the transgression as set forth by the inspired writers, that he is in a state of enmity to, and separation from God, consequently, he must experience a very great change, before he can be acceptable to his Maker: the way was opened,

shewing

shewing how this change was to be effected, and that the operation necessary thereunto, makes indelible impressions on the minds of all who are so happy as to experience the same, that none can be true Christians without it: truth had great dominion that day. We had a very large meeting next day at the Nine Partners, and had close service therein. Next day we had a very painful afflicting meeting at Oswego; I was quite a stranger to them, and did not know by any outward information, that they had any one who usually appeared in public among them; yet my mind was strongly impressed with a sense, that the meeting had been much hurt by a wrong ministry, and for that reason chiefly, my mouth was shut up there in that respect: it seemed as if the very person was shewn to me in the meeting, though I had never seen him before that I know of; but I found afterwards, it was a true sense, and I told friends in his hearing, how things appeared to me in that meeting, which seemed to strike him, and he struggled a little, but I left it upon him: may the great and gracious helper of his people, have the praise of his own works, faith my soul, now and for evermore! On first-day, the 10th of the 8th month, we were at the Oblong meeting again; my travail the whole meeting was in suffering silence. From hence, in our way to New-York, we had the following meetings, viz.

Peach-

Peach-Pond, North-Castle, the monthly-meeting at the Purchase, Momarineck, and West-Chester; at most of which, the gospel power was largely manifested, by opening doctrine and counsel, in a close, searching manner, to the various states of the people. On first-day, the 17th of the 8th month, we were at two meetings in the city of New-York; in the morning I was silent; in the afternoon, truth opened the way to public service, shewing the beautiful order and economy of human life; all seeking for some mansion, possession, or settlement, and agreeable to the laws of prudence and justice, endeavouring to increase their store, that they may have something of their own against the time of need: if prudence requires to provide the necessaries for this short and uncertain life, how much more incumbent is it upon us, in regard to the immortal part: and that our eyes should be turned to view the order, harmony, and beauty of the new creation, and to seek an inheritance in the holy city? It was a blessed time, and many hearts were tendered. I had a good deal of satisfaction among friends in that city, and hope there is a growth in the best things experienced by divers. On second-day we crossed the Bay, and Staten-Island; ferried from thence at Elizabeth-town Point, and went to Rahway. On third and fourth-day we went to the quarterly and monthly-meetings at Woodbridge; was enabled to labour largely

in a searching way, with much plainness and gospel authority, for their help and recovery from a weak, languid, unconcerned state; yet we found some solid, valuable friends amongst them. From thence we proceeded on our way to my companion's house in Pennsylvania, and had large meetings at Plainfield and Kingwood, wherein the gospel was preached with great openness, to good satisfaction. On seventh-day evening, the 23d of the 8th month, having crossed Delaware at Howell's-Ferry, we got to my companion's house, and attended two meetings at Wright's-Town, where he belongs; the next day there was a considerable number of professors, but spiritual idleness was felt sorrowfully to have prevailed over too many, craving to be fed with words; I found it my duty to be silent at both the meetings. Having taken a very great cold after some of the late large and hot meetings, I was much indisposed, and staid at my companion's till fifth-day, and then went to the quarterly-meeting for the county of Bucks, held at the Falls, which was exceeding large: truth greatly favoured that meeting, in opening doctrine and counsel, for the help, reproof, and encouragement of many, beginning with these words, *It is especially worthy to be noted, that the inspired writers, both in relating their own experience, and in administering advice and counsel to others, on a religious account, lay the whole stress of*



*of religion upon the inward, saving, and spiritual knowledge of God:* it was a great time, and many hearts were tendered. The youth's meeting was held next day at Bristol; it was a low, poor time, and I had nothing to offer by way of ministry. On first-day, the 31st of the 8th month, I went to Makefield meeting, it was an exercising time; a careless, earthly spirit was felt to be very prevalent; I had some service there, in a very close, searching manner. In the afternoon I had a very large meeting at John Beaumont's, wherein much gospel doctrine flowed to the people, upon the nature of self-denial and bearing the yoke of Christ; many, not of our society, were present and pretty much affected; it was a favoured time. Next day I went to Buckingham monthly-meeting, which was very large, a numerous body of friends living in those parts; I had great openness for public service therein, shewing, that the promises of God in him, are yea and amen for ever; yet we are not entitled to them but upon certain conditions, that is, being in those states to which they are applied. It was a great and good time, truth being exalted. On third-day I had a large meeting at Plumstead, many attending from Buckingham and other places. The word was given with authority and clearness, to declare to this numerous auditory, upon the nature of true religion and worship, shewing, that it principally consisted in an  
inward

inward exercise of the soul towards God, and especially depended on a spiritual acquaintance with him; it was a highly favoured time, and many hearts were tendered. For some time past I had been indisposed, being, through the extremity of the heat, much afflicted with a rash, called the prickly heat; and having taken a great cold, my asthmatic disorder was much increased; yet, through merciful help supporting soul and body in the great work to which I was called, I was enabled to proceed on my journey, having a strong desire to visit some meetings in the back parts of Bucks, Philadelphia, and Chester counties, before the approaching yearly-meeting for Pennsylvania and the Jerseys, to be held in Philadelphia towards the latter end of the 9th month: apprehending if I could accomplish that, I should have little to do after, except on the eastern shore of Maryland and in the lower counties upon Delaware. Here my valuable friend Zebulon Heston, joined me for a companion to the back parts. We travelled next day to Richland, and the day following had a large meeting there, mostly consisting of those under our name: great lukewarmness and want of a living concern was felt; yet it pleased divine goodness to favour with ability to labour in the gospel with plainness, in a very awakening manner, which seemed to have some tendering effect in the general, at least for the present. We travelled next day to Oley,  
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alias Exeter, and went to their meeting on first-day, the 7th of the 9th month; they appeared to me mostly ignorant of the importance of that worship and service which they pretended to meet about, and as if the chief waiting was to hear what the poor servants had to say: they were disappointed in respect to me, finding it my place to sit the whole meeting in silence. We afterwards went to Maiden-Creek, and had a large meeting there the next day. I believe there were some valuable friends, but many appeared in a state of indolence as to religion, looking for words; there was a considerable space of silence; at length, truth arose and obtained dominion, and the gospel was freely preached; shewing the nature of the work of man's salvation by Christ, and the great danger of a neglect thereof. On third-day we had a meeting in Reading Court-House, to which many came, not of our society, being mostly Germans, who behaved in a solid, becoming manner; the word of the gospel was given, and ability to declare it with good authority and clearness for a considerable time, to the tendering of many hearts. Next day we crossed Schuylkill, and had meetings at the Forest, Nantmill, Providence, and Pikeland, in all which, ability was given to labour in the gospel, for the stirring up professors to a more lively sense of religion, which indeed was felt to be at a low ebb amongst them, as in many other places; such

such causes there are of mournful complaints, where people go no deeper into religion than what comes by education or outward conformity: many in these parts have entered into the outward possessions and profession of their worthy ancestors, at a very easy rate; yet the Lord, in great mercy, is causing his trumpets to sound very loud, to awaken such to a sense of their danger. On first-day, the 14th of the 9th month, we went to Uwchlan, which was a very large meeting of itself, and friends came to it from most of the adjacent meetings; the fore part was a time of deep travail and silent labour, in a painful sense that many present were at ease in a bare profession of the truth; at length the word was given with considerable weight and gospel authority, shewing what a powerful efficacious thing Christianity was, when it made its first entrance into the world, and so continued for a considerable time, mightily prevailing by its own force and efficacy, against all opposition and worldly interest, until the world smiled upon its professors: it then spread as to the name, but gradually losing the power and life, many disorders, great corruptions, and desolating contentions about trifles, got in. Close application was made to the states of the inhabitants of this highly favoured province, earnestly pressing the auditory to seek after the substance of religion. The afternoon meeting was solid and comfortable

able in silence. On third-day we had a large meeting at East-Caln, in which I had thorough service, to good satisfaction; and next day we had a very large meeting at Bradford, in the Forks of Brandy-wine; things were felt to be much out of order, and religion to be at a very low ebb amongst them, yet, through infinite condescension, gospel authority was given, with much clearness in doctrine, shewing, that in order to possess a valuable religion, man should be feelingly and experimentally convinced, that in matters of religion, he must wholly resign his will to God, and give himself up to be guided by a supernatural principle; until then, he cannot say, with acceptance to his Maker, "Thy will be done" in earth, as it is done in heaven." It was, through divine mercy, a highly-favoured baptizing time, and the blessed truth was in dominion over hard, unmortified spirits. I went home from hence with my brother-in-law, Micajah Speakman, to Concord, where I rested quietly three days, after long fatigue of travelling and hard labour; yet all was made easy through the efficacy of that heavenly power which mercifully attended from place to place, filling my soul, at times, with true contentment and perfect resignation to the Lord's will, either to do or suffer; in which happy state, my peace flowed as a river, On first-day, the 21st of the 9th month, I went to Middle-town meeting, but had no public service

vice therein. I went on second-day to Philadelphia, attended their week-day meeting next day, and on fifth-day I went to Haddonfield, in West-Jersey, to the burial of Thomas Redman, a public friend in good esteem, who formerly told me he was first reached or convinced through my ministry, in the Bank-meeting at Philadelphia, about thirty years ago: the meeting was very large, consisting both of friends and those of other societies, a priest and his family being there; the truths of the gospel were largely declared, with clearness and good demonstration; the auditory being very solid and attentive, truth had good dominion to the comfort of many. In the afternoon was held their quarterly-meeting of ministers and elders; it was a low time. Next day was held their quarterly-meeting, which was very large; there seemed to be great expectations and looking out after words, as is sorrowfully the case with many in these parts, especially if the poor instrument had been favoured before, and it pleased them: this sometimes tends to deprive them of that which they so anxiously seek after, which I believe was now the case, for I was quite shut up as to public service, but had some good service in the meeting of business. On seventh-day, the 27th of the 9th month, I went to the yearly-meeting of ministers and elders at Philadelphia, for Pennsylvania and the Jerseys; it was large, I had some service therein,  
and

and informed friends that I expected liberty to return home that Fall, requesting a few lines by way of certificate, to my friends in England, according to the good order used amongst us; this was the only one I requested on the continent of America, yet friends, of their own accord, sent certificates from most or all the parts I visited. A certificate was readily granted, and signed by a great number of ministers and elders, testifying their unity with my gospel labours and conduct while among them. I diligently attended the several sittings of this yearly-meeting, both for worship and discipline, and had some weighty service in them. On first-day, the 5th of the 10th month, I went to Fairhill meeting, and returned to the evening meeting in the city. On third-day, the 7th of the 10th month, I set out in order to attend the yearly-meeting on the eastern shore of Maryland, being accompanied by Samuel Eastburn; we had meetings in our way at George's-Creek, and the head of Sassafras; truth made way for close, weighty service, to the states of those present. We went, the 11th of the 10th month, to a small poor meeting for ministers and elders, at Cecil, in Maryland; and next day being the first of the week, the yearly-meeting began there, to which came many people of divers sorts, most of whom seemed loose, and void of a solid, religious concern. Death and darkness were felt to reign

in the general, yet the gospel power, in great mercy, broke through, and opened suitable doctrine to their states, shewing the general consent of all ages and nations, to that of the immortality of the soul and future rewards and punishments; and although the professors of Christianity were favoured with more clear apprehensions thereof, than others, yet numbers of them live as if they had no such belief, or, as if they did not look upon themselves to be accountable creatures. The succeeding meetings, both for worship and discipline, were, I hope, through divine assistance, profitable to many. The yearly-meeting at Chop-tank began on seventh-day, the 18th of the 10th month, and ended on fourth-day afternoon; many of the meetings were very large, and the truths of the gospel powerfully declared in them, and the everlasting unchangeable truth was exalted over all of a contrary nature to itself: this yearly-meeting afforded great relief and satisfaction to my mind. We set out on fifth-day, in order to attend the yearly-meeting to be held at Little-Creek, in Kent-County, on Delaware; the meeting began on first-day, the 26th of 10th month, and held two days; I had very open service therein. After this meeting I found myself at liberty to seek a proper opportunity to return to my native land and outward habitation, and so went from hence directly toward Philadelphia; I attended their monthly and quarterly-



quarterly-meeting there, wherein I had good open service. By inquiring, I found a vessel bound for London, the captain intending to sail about the middle of the 11th month. I went on board, accompanied by divers friends; we sat a while in the cabin, in a solemn silence; my mind was deeply engaged to be rightly directed; and finding, as I thought, rather a freedom to go in that ship, I therefore signified to the captain and the owners, that I intended to embark in her, which they appeared to be well pleased with. I then went to Chester-County, to take leave of my relations and friends, and to attend the quarterly-meeting at Concord; which I did, and had large open service in the several meetings, to great satisfaction and comfort. On third-day I went to a large meeting at Chester; death and darkness seemed to reign the whole time, so that I had no power to move, as to ministry. I got to Philadelphia next morning, the ship being to sail from thence the next day. On sixth-day, about nine o'clock, I took a solemn leave of fundry valuable friends in the city, and set out for Chester to meet the ship; many friends from thence and Derby, accompanying me thither; where, after dinner, in near affection we took leave, never expecting to see each other again. I then embarked on board the ship Phebe, Capt. Mungo Davison; we got under sail about two o'clock next morning, and on first-day, the 16th of the 11th month, about

about four o'clock in the afternoon, we got to sea.

I find this remark amongst my memorandums, written, I suppose, after I had been some time at sea, viz. "It is fit to be remembered, in humble and awful acknowledgment, that the Lord has been with me ever since I came on board this ship, in love and mercy unspeakable, causing sweet peace to flow as a river in my soul, so as to make me forget all my former anguish. For the former things are all passed away, so that, through infinite condescending love, I have learned to sing the song of Moses and the song of the Lamb, and even upon the mighty foaming unstable ocean, to speak in myself in psalms, and hymns, and spiritual songs, making melody in my heart to the Lord, who hath been pleased to preserve me through many, oh! very many heights and depths; heights in my service and affections of my friends and others, I hope from being lifted up or exalted above measure, by the revelation I have been favoured with; and through the deep baptisms I have experienced, in sympathy with the precious depressed seed, borne down and pressed by the sins of mankind, as a cart is pressed with sheaves; the Lord enabling me to be resignedly contented in that state: whether in suffering or rejoicing, silence or words, he mercifully gave me this support by the power of his own spirit, and now is so gracious, as to reward my mind with sweet  
peace

peace for abiding in that station wherein he alone preserved me. I was, through unspeakable kindness, when I sat down in a meeting, mostly enabled to say, "Thy will be done, whether in making use of me as thy instrument to sound an alarm to the people, or to set them an example of silent waiting upon thee." What shall I say or return to the Lord of everlasting loving-kindness for preservation, by sea and by land, in many perils; I am at a loss for expressions to set forth his bountiful goodness, and the greatness of his love and mercy to those who trust in him. I therefore humbly desire with silent reverence, or otherwise as ability is afforded, to magnify, worship, and adore him, who is glorious in holiness, and fearful in praise, working wonders, who alone is worthy now and evermore! Amen."

We had a strong new ship which had been at sea but one voyage before; she was very tight in the river and bay, but we had not been a week at sea before she sprung a leak to that degree, as to require much labour to clear her of water. This seemed to affect the captain and the passengers pretty much, not knowing but the leak would increase, and we being but poorly manned, the captain having been deceived in some whom he had taken in for good hands, proving of little use, nay, one of them rather a burden. In this gloomy time, through merciful help, I found a blessed support to my mind,

mind, in humble confidence, that he who is Lord of all (in whose counsel I apprehended I was there) would conduct me safe to my outward habitation; yet I was sorry for such an addition of work to the sailors, as we were obliged to keep one hand at least at the pump night and day all the passage, which was stormy and rough, and very unpleasant to the body. The captain and passengers were very civil and obliging to me. It was the 19th of the 12th month, before we found ourselves in soundings on the English coast. After we had sailed a considerable way up the Channel, the wind came a-head of us, so that we beat about therein for several days, and were once in great danger of being shipwrecked upon the Island of Alderney. On the 25th of the 12th month, in the evening, we put into the safe port of Dartmouth. I then resolved to leave the ship, being about 230 miles from home, where I arrived the last day of the year, 1766, having been upon this journey one year and a half, lacking a few days. I understood it was six or seven weeks before the ship arrived at London, after I left her.

As I have already far exceeded in largeness, what I intended to leave behind me in the way of Journal, so I must forbear adding much more; yet may just hint, that in the year 1768, I went to the quarterly-meetings of York, Kendal, and Lancaster. I had divers other meetings in the North,  
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and, accompanied by my worthy friend Samuel Fothergill, had several meetings in North Wales, in town-halls, where none under our name resided. I passed afterwards through a part of England, into South Wales, and so to Bristol; from thence I returned home; having passed through, in England and Wales, about twenty-five counties, and attended sixty-three meetings, and travelled about 1016 miles.

In the 4th month, 1770, I set out, accompanied by my wife, intending to be at the circular yearly-meeting, to be held this year at Ormskirk, in Lancashire. We were at Manchester meetings on first-day, and attended a very large monthly-meeting on the second-day following, at Warrington. Truth and its testimony was exalted, and had great dominion therein over libertine spirits, to the joy of the upright in heart. The yearly-meeting before mentioned began the 17th of the same month, and held three days: there was a very convenient booth erected for the purpose, which, it was thought, would accommodate 2000 people; yet it was not sufficient to contain the numbers who came, so that other meetings were held out in the open air at the same time. The people in general behaved with civility and respect; there was considerable openness, and the meetings were well conducted. We returned from thence homewards, taking Warrington meeting on first-day: the journey was very satisfactory, the whole being about 488 miles.

In the year 1772, I went, in company with my friends Sarah and Deborah Morris of Philadelphia, to the yearly-meeting at Bristol; it was large and divinely favoured. I attended, this year, four other yearly-meetings, to very good satisfaction and comfort, viz. London, Colchester, Woodbridge, and Norwich, accompanied by my wife to the last four, as well as by the two friends before-mentioned, who were in this nation upon a religious visit.

Being now in the sixtieth year of my age, and having laboured twelve or fourteen years, at times, pretty much under an asthmatic complaint, which has caused riding to be frequently painful to the body, which difficulty age is likely to increase, I expect therefore, travelling of any considerable journies will of course cease; and having written so much already, I here intend to lay down my pen, committing myself, and what is done, to the providence and blessing of God, in whose power alone it is to grant patience, resignation, and perseverance, to his poor, helpless servants, and an increase of their gospel labours: So be it!

F I N I S.

S O M E

# BRIEF REMARKS

UPON SUNDRY

IMPORTANT SUBJECTS,

Necessary to be understood and attended to by all  
professing the CHRISTIAN RELIGION.

Principally addressed to

The PEOPLE called QUAKERS.

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BY JOHN GRIFFITH.

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M D C C L X X I.

John

Robert



T H E  
P R E F A C E.

CANDID READER,

**W**ERE it not apprehended by me a duty, thus to offer to thy serious perusal the following plain and experimental observations upon various subjects, thou hadst not heard from me in this way.

I have often, with many brethren and sisters in the truth, been deeply affected in viewing the great danger christian professors are exposed to through a prevailing indifference of mind. For when a lethargic stupefaction hath gained the ascendancy, religion in notion, and fruitless speculation, satisfy a mind so depraved. A renovation of heart, without which none can be truly religious, hath not been sought after. Pleased with the shell or form only, such have not been sensible they wanted the substance.

When the subtil adversary finds men in this kind of sleep or stupefaction, it  
is

## THE PREFACE.

is then his opportunity for sowing the tares amongst the wheat: by such means the field of the christian church became in process of time covered therewith. That which came nearest to my heart, and most earnestly engaged my attention towards the present undertaking (not without ardent desires for the lasting advantage of christians of all denominations) was, that the descendants of a people, who a little above a century ago were very marvellously brought out of, and redeemed from, all lifeless shadows, and empty forms of religion, to enjoy and be grounded in the blessed power and life thereof, might be preserved truly sensible of the way and means whereby our worthy predecessors obtained a firm establishment in the truth, as it is in Christ Jesus: for it is evident, where the means are neglected, the end cannot be attained.

That many of these descendants in this day of outward peace and plenty, inclining to false liberty and ease, do  
shun

## THE PREFACE.

thun the cross of Christ, which would crucify them to the world, is a mournful truth, too obvious to be denied. In consideration hereof, I found a concern to throw a few observations before them, as near as I could, suited to the present state of things; endeavouring, in some degree, to offer to the view of the present and succeeding generations, by what means our worthy predecessors became such a living honourable body of people; that the necessity may fully appear of the same blessed power operating upon their minds, in order to qualify all, that they may rightly succeed those valiants in maintaining the cause of God.

The objection which cast some discouragement in my way, may also occur to some readers, viz. that the subjects treated of in this small tract have been divers times heretofore judiciously wrote upon by different authors. This is no more than may be said of most other religious subjects as well as these. Divine wisdom and goodness hath  
seen

## THE PREFACE.

seen meet to revive the same truths, by different instruments, from generation to generation; the Lord's servants speaking the same thing, as with one mouth.' Herein God's gracious condescension to human frailty is very conspicuous and wonderful, by causing those excellent truths, so essential to be received that man's soul may be saved, to be frequently revived and inculcated, seeing he is so liable to forget God, and his reasonable duty to him.

Having no desire to enlarge, I shall only add my earnest prayer to the God and Father of all sure mercies, that this mite of simple experimental truths, which I have cast into the treasury, may meet the serious reader, of whatever denomination, with the divine blessing in it! If that graciously attend, though what is here offered may be justly accounted as the barley-loaves, the hungry soul may receive some strength and refreshment thereby.

30th 8th Mo. 1764.

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Toth Russell

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S O M E

B R I E F R E M A R K S

U P O N

SUNDRY IMPORTANT SUBJECTS.

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C H A P T E R I

Containing tender ADVICE, CAUTION and COUNSEL to PARENTS and CHILDREN.

**F**IRST to parents. Very much depends upon a right education of children. I therefore find it in my mind to make a few observations thereon, as it shall please the Lord to open my understanding; without whose assistance, and blessing upon our labours, they prove altogether fruitless.

The children of Israel were strictly enjoined to make the training up their children in the law of God their constant care; viz.  
“Hear, O Israel, the Lord our God is one  
“Lord; and thou shalt love the Lord thy  
“God with all thine heart, and with all thy  
B “soul

“foul, and with all thy might. And these  
 “words which I command thee this day,  
 “shall be in thine heart, and thou shalt  
 “teach them diligently unto thy children,  
 “and shalt talk of them when thou sittest in  
 “thine house, and when thou walkest by  
 “the way, and when thou liest down, and  
 “when thou risest up.\*”

Exceeding great is the trust reposed in parents and heads of families. It certainly lies upon them an indispensable duty, as much as they can, both by precept and example, to form the tender minds of their offspring to virtue, as saith the apostle,  
 “And ye fathers, provoke not your children  
 “to wrath: but bring them up in the nurture and admonition of the Lord.†” And,  
 “Train up a child in the way he should go:  
 “and when he is old, he will not depart  
 “from it.‡”

Parents must first be well acquainted with the way of truth, and the nurture and admonition of the Lord themselves, before they can train up their children therein. That which is likely to have the greatest influence upon their tender minds, is a steady circumspect example, in a self-denying conduct before them; which will beget reverence, and honourable thoughts in children, and servants too, concerning those whom Providence hath placed over them.

Great care should dwell upon the minds  
 of

\* Deut. vi. 4, 5, 6, 7. † Eph. vi. 4. ‡ Prov. xxii. 6.



of parents, to make it fully evident to their children that they are much more desirous they should possess an heavenly than an earthly inheritance; that they are more concerned their souls may be adorned with the graces of the Holy Spirit, than that their bodies should appear finely decked with outward ornaments.

Children will be very likely to value that which they see is preferred by their parents, whether it be the things of the world, or religion. If this be really the case, which I think will be allowed by considerate persons, O then! how much depends upon them for the promotion of truth and righteousness on the earth, both in regard to the present time, and generations to come. This yet more fully appears by the Lord's testimony concerning Abraham. "And the Lord said, "Shall I hide from Abraham that thing "which I do? seeing that Abraham shall "surely become a great and mighty nation, "and all the nations of the earth shall be "blessed in him. For I know him, that he "will command his children, and his household after him, and they shall keep the "way of the Lord, to do justice and judgment; that the Lord may bring upon "Abraham that which he hath spoken of "him.\*" In chap. xvii. ver. 18. his godly concern appears earnest, even for the child of the bond-woman; viz. "And Abraham "said

\* Gen. xviii. 17, 18, 19.

“said unto God, Oh! that Ishmael might  
“live before thee.” Which petition was  
answered.

Constant and warm endeavours, with secret cries to God that his blessing may attend them, may prove effectual to the preservation of children. This should begin very early, even as soon as they are capable to distinguish what pleases, or what displeases their parents. A self-willed perverse disposition may soon be discovered in children (more especially in some) which is very earnest to have its own way, before they can judge what is best for themselves. This should constantly be subjected to those that are to judge for them. They should never be suffered to prevail by an untoward fretful temper, not even when what they crave is suitable for them to receive, were they in a submissive disposition; that they may clearly see (which they soon will) it is more to their benefit and comfort to yield an entire subjection to their providers, and that nothing is to be got by a fretful self-willed temper. This should be done by a constant steady hand, and it will make the work of parents abundantly easier in the government of their children, and may prove a great ease to those concerned with them, perhaps through the whole course of their lives; since by crushing their perverseness in the first buddings, it may so die away, as never more to gain the pre-eminence. This would  
be

be a wonderful blessing, and they would owe their watchful parents more for suppressing that, and other pernicious buds in them, than for a large patrimony or outward inheritance. Indeed every thing of an evil nature should be kept down in them by such careful steady means. Oh! what a fine hopeful generation of youths should we have, were parents in general to exercise this prudent care in all things! I verily believe, instead of sober virtuous youth being as speckled birds amongst others, the rebellious, disobedient, and froward would be so; and this would bring judgment over them.

A conscientious discharge of this great duty would bring an ample reward to such parents, as have no greater joy than to see their children walking in the truth: and if they should prove unsuccessful, as it sometimes hath happened, they will be clear of their childrens blood in God's sight, which is a very great thing; so that though the rebellion and evil conduct of their offspring may be their sorrow, it will not be their sin.

I have sometimes been much grieved, when I have seen youth in the way of being ruined by the very imprudent indulgence of their parents, especially mothers; making themselves and others mere slaves to the perverse humours of their children; taking abundance of pains to extinguish the flame of their untoward tempers, by such means

as add fuel to the fire; inverting the order of nature, by becoming subject to those who should submit to them, by answering their unreasonable cravings; making themselves more work (and that too of a very disagreeable nature) to educate one, than, were they to follow the method before hinted, it would require to educate a number, and in the end not so well done neither. Parents, who are so very imprudent, have less reason to reflect upon their children for being self-willed, and not subject to them when they grow up: seeing they themselves have cherished, fed, and supported that temper in them from their cradles; whereby, unless religion lays deep hold of them, and changes the state of their minds, they are unfitted to be a comfort either to themselves or others; not being formed for good servants, husbands, wives, or members of society.

Alas! when I take a view of the world, and reflect how it wallows in abundance of wickedness and corruption, which mankind possess in a kind of succession from parents to children, like outward inheritances; I have no words sufficient to set forth to the full so deplorable a case. How sorrowful it is to observe even children, by the power of example, become as grown men in wickedness and hardness of heart! Custom and general practice hath, as it were, changed the nature of some gross evils, so that there appears

pears very little remorse in the almost constant practice of them. Many children are brought up, like their parents, much strangers to their duty both to God and man. This almost universal infection of evil, forgetfulness of God, and of many or most relative duties, by a constantly wallowing in the pollutions of this world, are very alarming, and call loudly for a reformation, lest the Lord break forth in judgment upon the nations, as the breach of waters. It is indeed a painful task for godly parents, amidst so general a depravity, to educate their children without receiving some tincture from this pollution, which runs down like a strong torrent. The safest way is, with great strictness to keep them out of such company; though an inconveniency may attend that in some outward respects, But oh! the souls are the most precious part of them, which parents, above all other considerations, ought to be concerned to preserve untainted with the defilements of this world.

There is no better rule to proceed and act by in this important task, than the Spirit of truth, promised to lead us into all truth. If we mind this, we shall not indulge our children in any individual thing which that testifies against in ourselves. We shall be far from pleading, that because they are young, some greater liberties may be allowed them in dress or otherwise; but as they  
are

are a part of ourselves, the same divine law should be a standing rule for the whole.

I have taken notice, that divers parents, who, as to their outward appearance, seem to have learned, in degree, the lesson of humility and self-denial, however as far as could be discovered by their dress and address, yet seem to have no aversion to their children's making a different appearance; nay, some will even introduce them into it themselves whilst very young; by which it is plain they have a pride in seeing them so, and cannot help (notwithstanding their outward shew) discovering great unsoundness, and that they themselves are not what they would pass for. I sincerely wish that parents, who are apt to indulge wrong liberties in their children, by suffering them to deviate from that pure simplicity and self-denial Truth led our ancestors, and still leads those who follow it into, would consider, in the first place, the injury their children sustain thereby, by being placed in a difficult and dangerous situation with respect to temptations, which may be presented to them by the children of the land, or of the world: for doubtless the more like them they appear, the more free and intimate will such make themselves with them, that they may be drawn out into undue liberties; whereas, did they make an appearance quite consistent with their plain self-denying profession, that sort would be  
more

more backward to attempt an access to them.

There is no doubt with me, but this has opened a way for many under our profession to ruin themselves, by going out in marriage; and their parents have been, by their imprudent indulgence, the original cause thereof. For suffering them to be so much like the world, and so little like what Truth leads into, they are put out of the way of the best connexions in marriage amongst us, viz. the most religious; as such dare not seek to, nor join with, those who give way to undue liberties: I mean such as Truth doth not allow us, as people who ought in all things to hold up a true standard to the nations, to continue in. Here inconsiderate tender youth, through their aptness to crave the glittering gaiety of the world, and their much more imprudent parents indulging them therein, are, as it were, prepared for ruin, unless divine mercy interpose; and are also removed out of the way of the greatest blessing that can be enjoyed in the things of this life; viz. a truly religious husband or wife.

Some parents have been pierced through with much sorrow by such means, and have had great cause to repent when it was too late, and there hath been reason to fear that the blood of their children would be required at their hands. Oh! how dishonourably have some leaned to unsuitable connexions

for their children, when there hath been a large outward prospect! It is to be feared divers parents have looked at little else. This hath sometimes appeared to have been the case, by the slight put upon the offers of those, who have wanted nothing to recommend them but wealth; the want of which, in the eye of such, has proved so offensive, that they seem to have been rejected on that account. This is very wrong, and ought never to have entrance amongst any professing the Christian name; “For the earth is the Lord’s, and the fulness thereof.\*”

Some perhaps may think I am very close and severe upon parents; that it is not always their fault when children take undue liberties; (which I have already granted) that they are frequently very self-willed and ungovernable. This is indeed saying something, when children become their own rulers by age, or otherwise, and have to cloath and provide for themselves; but I think it has little weight whilst their parents provide for them, who have not only power to advise and persuade, but also to command and restrain. They certainly may and ought to be absolute, in cases where the testimony of truth is in danger of suffering.

It

\* These hints are not intended to encourage any to aspire after great things; but that all should, with a single eye, earnestly seek for divine counsel, both in making and accepting offers for marriage.



It is very observable, that Eli was greatly blamed, because he, having power, did not restrain his wicked sons; though it plainly appears he much disapproved of their practices, and expostulated with them on that account, and laid before them the pernicious consequences of their evil conduct. Oh! how very affecting it is, to consider the fearful calamities which came upon that house; and also upon Israel, probably in some measure on the same account.

The neglect and imprudent indulgence of parents in the training up their children, is also a painful loss to the society, as the consequence thereof tends greatly to obstruct the progress of truth, by standing in the way of serious inquirers as stumbling-blocks; when it is seen by such, that the same undue liberties they are called out of, are indulged amongst us, they are offended. Oh! that parents, children, and all who are unfaithful, and who easily suffer the important branches of our Christian testimony to fall (as indeed they would all appear, if they were seen in a true light) would deeply consider the mournful consequence thereof, by retarding the progress of truth, and grievously eclipsing the beauty of Sion! Then I greatly hope a more lively zeal and holy ardour would prevail, and that the careless sons and daughters thereof would arise, and shake themselves from the dust of the earth, putting on the beautiful  
garmen<sup>t</sup>.

garment of holiness and truth, that she might become more and more a praise in the earth.

Having offered a few remarks concerning the important duty of parents, it now remains to do the same respecting the indispensable duty of children to *honour and obey their parents in the Lord*, which is strongly enjoined in the holy scriptures, and, in the nature of things, of lasting and indispensable obligation.

The command is, “Honour thy father  
“and thy mother, that thy days may be  
“long upon the Land which the Lord  
“thy God giveth thee.\*” Read Matt. xv.  
4. Mark vii. 10. Luke xviii. 20. Eph. vi. 2.  
3. In that which is consistent with the law  
of God, no children can stand acquitted  
before the supreme Judge, for disobeying  
or dishonouring their parents. This obedi-  
ence and honour not only extend to the  
yielding to what they enjoin or direct, but  
also to the preservation of a reverent awe,  
and honourable esteem in the heart, arising  
from a bottom of love, which would on all  
just occasions cherish and protect them. It  
is a sin of a deep dye to disregard and slight  
parents, as appears by Deut. xxvii. 16.  
“Curst be he that setteth light by his fa-  
“ther or his mother;” and Prov. xxx. 17.  
“The eye that mocketh at his father, and  
“despiseeth

\* Exod. xx. 12.

“despise to obey his mother, the ravens  
“of the valley shall pick it out, and the  
“young eagles shall eat it.” Chap. xxiii.  
22. “Hearken unto thy father, and despise  
“not thy mother when she is old.” Chap.  
xxviii. 24. “Who so robbeth his father or  
“his mother, and saith, It is no transgres-  
“sion, the same is the companion of a  
“destroyer.”

On the other hand, very memorable was the kind and watchful Providence which attended such as feared the Lord, and those who loved, honoured, and obeyed their parents; as Jacob, Joseph, Ruth, Samuel, and David; also the Rechabites. Read the account concerning them, Jer. xxxv. Respecting such as lived in the fear of the Lord, let me recommend the case of Daniel, \* and the three children, who, because of their faithfulness to God, were preserved unhurt, when by their adversaries exposed to the greatest torment and danger.

It would far exceed the bounds of my intention to particularize all those excellent patterns and examples we are favoured with the account of, which are wonderfully adapted to instruct, encourage, and improve the youth, as well as others. There are also, for caution and warning, examples and very affecting instances of fearful judgments and dreadful calamities, which fell upon the rebellious and gainfayers. May the

\* Dan. iii.

the tender minds of youth, by reading these things, (as recorded in the holy scriptures and other good books) be deeply impressed with proper sentiments concerning good and evil, and the very different rewards of virtue and vice, both in this world, and in the world to come.

It is a very commendable, as well as a very profitable thing, to be conversant in those sacred writings. Remember what Paul said of his beloved son Timothy, viz. “ From a child thou hast known the holy “ scriptures, which are able to make thee “ wise unto salvation, through faith which “ is in Christ Jesus. All scripture given by “ inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man “ of God may be perfect, thoroughly furnished unto all good works.\*” But let the youth and all duly consider, that the profiting by the sacred writings entirely depends upon the holy living powerful faith of Christ, which worketh by love, purifying the heart; and whereby we come to see him who is invisible, and consequently to understand the precious mysteries of his kingdom, as far as is proper and necessary for us to know them, which is all that is lawful for us to desire. There are many other good and profitable books, but none in

in which is contained such a store of rich treasure, and sublime heavenly mysteries, wonderfully wrapped up, and entirely concealed from earthly wisdom and carnal policy. For none can know the things of God without the assistance of his Spirit, as appears by 1 Cor. ii. 10. to 15. and in many other places too tedious to enumerate.

Great hath been the concern of the church in its largest collective body; as appears by frequent and very pressing affectionate advice, caution, and counsel to the youth, to read the holy scriptures, and other profitable books, carefully to refrain from all such which may have the least tendency to alienate their minds from the holy fear of God, and a sober virtuous course of life, or which are barely for amusement, being unprofitable; whereas time is very precious, short, and uncertain; therefore it should be carefully improved to the soul's everlasting advantage. Moreover, that the youth do yield strict and careful obedience to the Divine Monitor within, to parents, and all those who have the rule over them without, carefully to shun the vain unprofitable amusements, as well as the corrupt conversation of the world: earnestly admonishing all, to avoid every thing in their dress and address, which might have the least tendency to render them suitable for an intercourse, league, or amity with the children of the land; or of a depraved degenerate

generate world, that wallows in pollution and great defilements, lest they should be drawn aside, as Dinah was,\* by going out to see the daughters of the land; and as the children of Israel were, by their woeful intimacy with the daughters of Moab and Midian.† Read the whole chapter; not forgetting the dreadful fall of Solomon, the wisest king, who, by contracting intimacy with those that were strangers to God, and his holy covenant, came to have his heart drawn away from the living and true God, who had appeared to him in Gibeon; and so greatly debased himself, as to bow down to their paltry dumb idols. Time would fail to recapitulate one half of the mournful instances recorded in the holy scriptures, and other authentic accounts, concerning the hurtful consequences of God's people mixing and joining with the nations. It is their safety to be separate, and to dwell alone.‡

Our youth have been also highly favoured with a living powerful ministry, which hath often reached the *Witness of God in their hearts*. What a wonderful favour is this! when we consider that the greatest part of Christendom, almost ever since the apostles days, have deprived themselves thereof, by substituting human wisdom and learning in its place; so that the panting thirsty soul could

\* Gen. xxxiv. 1.    † Numb. xxv.    ‡ Numb. xxiii. 9.

could meet with little from their ministers, but the muddy nauseous waters of Babylon to drink; neither could they direct to the pastures of Christ's flock; but counsel was darkened by a multitude of words without knowledge, and the commandments of God made void by the precepts, inventions, and injunctions of men. What a blessed time is your lot cast in, even when evangelical Light and Truth hath discovered itself in perfect purity! Oh! that our youth would consider and deeply ponder in their hearts, that notwithstanding the great and earnest labours many ways bestowed in godly love and zeal for the whole society's preservation in the way of truth and righteousness, yet very sorrowful and obvious hath been the declension in practice of many amongst us. A mournful inundation of undue liberties has flowed in; many have made grievous advances in those corrupt perishing pleasures, and trifling amusements, which our truly pious predecessors wholly denied, and turned their backs upon, and have left us large and lively testimonies, by way of warning and caution, carefully to avoid being entangled with such yokes of bondage. All these things have prevailed for want of abiding in the fear of God, and duly considering that he is ever present, beholding all our words and actions, be they ever so much concealed from the view of mortals: yet he knows them altogether.

D

When

When the mind is suffered to turn to his pure Witness in the heart, we find reproof, correction, and judgment, for giving way to wrong things: and as the youth abide in subjection thereunto, they will be afraid to transgress its pure law in the mind; which they will find agree exactly with the precepts and injunctions recorded in holy writ, respecting their duty to God, to their parents, and all mankind.

The reason why many, who see their duty, fail in the performance, is their departing from the perfect law of liberty, and of the Spirit of life in their minds. They may be informed concerning their duty by outward means and law: but the ability is only to be found arising from the inward law, agreeable to Rom. viii. 2. “For the  
“law of the Spirit of life in Christ Jesus  
“hath made me free from the law of sin  
“and death.” In obedience and humble subjection to this holy law, youth would enjoy that pure peace, heavenly serenity, and sweet consolation of soul, which infinitely surpasseth all the treasures and pleasures of the earth; and would have a well-grounded hope of a happy eternity. It is the adversary that leads to that obduracy and self-willed rebellious state of mind, to be observed in some of the youth, who, by their uncontrollable dispositions, administer great sorrow and anxiety to their parents and friends, being puffed up with vain conceits in their unexperienced minds, that they are  
more



more capable of judging for themselves, than those of greater experience are for them; by reason whereof too many, it is to be feared, have rushed on to the ruin of body and soul.

Very great is the danger when the young and unexperienced are proud and opinionated. This naturally raises above instruction, putting them out of the way of being truly profitable, either to themselves or others. Such, unless their hearts are mercifully turned by a supernatural power, are never likely to be fit for governing families, or to act as members in the church of God. Seeing, unless their unmortified wills and tempers are submitted to (however unreasonable) they will break the peace of society, and violate the wholesome order thereof, being like the unsubjected bulls of Bashan.

When any assume the outward form of religion, and take upon them to be active members, without a change of heart, they prove a painful burden to living members; neither can such make suitable help-mates as husbands or wives; nor can they in that state rightly fill up the honourable stations of parents, masters and mistresses, friends, neighbours, or tradesmen. I do therefore, in much affection, and desire for the welfare of tender youth, caution and warn them carefully to avoid the company and conversation of such, though under the same profession; who disregard their parents,  
and

and those who have the rule over them; who slight or speak contemptuously of their betters, such as ministers and elders, &c. or of the Christian advices frequently given forth by the yearly and other meetings, or of the wholesome discipline established amongst us as a people in the wisdom of truth: do not join such in marriage, however great the outward prospect may appear; for tender religious minds cannot be happy with such in that connexion. And as the fear of the Lord is the beginning of wisdom, and that which makes and keeps the heart clean, learn it in tender age; by it you will be taught to remember your Creator in the days of your youth, and, agreeable to the injunction of our blessed Lord, to seek first the kingdom of God, and his righteousness, and all things necessary here will be added. Divine wisdom, as it is regarded, will direct your steps in the course of this short pilgrimage, in the choice of proper help-mates, and all other affairs of consequence.

The same watchful Providence will be over you in care, guidance, and protection, if you look to it, which attended those who lived in his fear, as you may read in the holy scriptures.

It greatly behoves you to look diligently to the foot-steps of Christ's companions, who walked with him through many tribulations, having washed their robes, and made them white in the blood of the Lamb.

Be

Be truly contented with that low, humble, self-denying way which you see they walked in; you can never mend it. If you seek more liberty than that allows of, it will only bring upon you darkness, pain, and vexation of spirit. Take notice of friends writings in early times, and for a considerable number of years, how wonderfully the power and love of God was with them and how marvellously they were protected amidst the raging foaming waves of earthly powers, combined to lay waste the heritage. What encouraging and excellent accounts had they to leave upon record for us, concerning the mighty powerful overshadowing of the canopy of heavenly love and life in their religious assemblies, and of the glory of God shining forth amongst them! This, through the mercy of God, is not departed; though there have been some removes thereof.

Dearly beloved youth: Lay to heart the great slackness of zeal which appears in too many; the dimness, flatness, and the painful gloominess, which spreads itself over our assemblies in this our day, hard to break through, many times depriving us of the heavenly places in Christ Jesus our Lord! It is not of Him we are in this condition, but it certainly is our own fault, because wrong things are suffered to prevail. Oh! that our youth may be stirred up in a godly zeal to cry out fervently with the prophet  
Elisha,

Elisha, “Where is the Lord God of Eli-  
 “jah?!” And to be as vigilant as he in  
 ardent endeavours to be endued with the  
 same Spirit, to succeed those honourable  
 worthies who are removed from works to  
 receive a blessed reward. Consider the bu-  
 siness of your day is to come up in a faith-  
 ful succession, maintaining the cause and  
 testimony of God, left with you by your  
 ancestors, or those who are removed as  
 above. Stand fast therefore in the liberty  
 purchased for you by great sufferings, and  
 shedding of innocent blood; be afraid to  
 trample thereon; which all certainly do,  
 who turn away from the truth, as it was  
 received, held forth, and maintained by  
 them. May it be very precious in your  
 eyes from generation to generation, until  
 time shall be no more! Those who other-  
 wise esteem it, turning their backs there-  
 upon, violating the blessed testimony thereof  
 in its several branches, will (unless they  
 repent) be wholly rejected and cast off, as  
 being unworthy of so great an honour, as  
 that of holding forth a standard of truth  
 and righteousness to the nations; and others  
 will be called and chosen for that great and  
 glorious work: yea, the Lord is able to  
 raise up of those who may be compared to  
 the stones, and to make them Abraham’s  
 children, by doing his works; while those,  
 who

who might have been the children of the kingdom, may by disobedience provoke him to exclude them.

I shall conclude this affectionate address to our youth with the words of Christ, by his faithful servant John, to the church in Philadelphia, “ Behold I come quickly; “ hold that fast which thou hast, that no “ man take thy crown. Him that over- “ cometh, will I make a pillar in the tem- “ ple of my God, and he shall go no “ more out; and I will write upon him “ the name of my God, and the name of “ the city of my God, which is *New Jerusalem*, which cometh down out of “ heaven from my God: and I will write “ upon him my new name.\*”

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## CHAPTER II.

Containing some brief Observations concerning the NATURE and NECESSITY of the NEW BIRTH.

**T**HE standing doctrine preached by our Lord Jesus Christ to Nicodemus, of the necessity of being born again, John iii. 3—8. and what is delivered by John the Baptist concerning the baptism of Christ with

with the Holy Ghost and fire,\* being the same in substance, which is also set forth by the prophet Malachi, under the lively metaphors of a *refiner's fire*, a *purifier of silver*, and *fuller's soap*,† with many other passages of like import in holy writ, although of the utmost consequence to be rightly understood, weightily considered, and deeply pondered by all, is by the generality much overlooked, and amazingly neglected. That which alone can lay a sure foundation for happiness, both in time and eternity, is hardly thought of by many with desire, or even with any degree of seriousness; unless it be to shun and evade the force of that power, which thereby would separate them from their beloved lusts and fleshly gratifications. In order to effect this, many and exceedingly absurd have been the conjectures and dreams of a great part of mankind; but all to shun the cross; that corrupt self, with all its seeming rich treasure and adorning, might be saved. This self, in many, has been more fond of a religious kind of ornament and treasure, than those of any other sort; towards whom the subtile transformer hath not been wanting plentifully to furnish all those minds who have a religious turn. Antichrist, as an eminent † author observes, can bring forth in his church a likeness or imitation of every thing that is to be found  
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\* Matt. iii. 10, 11, 12.

+ Mal. iii. 1, 2, 3, 4.

† I. Penington.

in Sion. O then! how greatly it behoves mankind to press after a certainty; since nothing can possibly center the soul in a more deplorable state, than a mistake of this kind.

But some are apt to doubt whether such a thing as an infallible evidence of our adoption is attainable here; though so fully asserted in the holy scriptures. This is not to be wondered at, with respect to those who are in the natural, unrenewed state; seeing the natural man, according to Paul's doctrine, "understandeth not the things of the Spirit of God, neither indeed can he know them, because they are spiritually discerned.\*" But I am persuaded none, who have really experienced the new birth, remain doubtful or scrupulous concerning this important truth. It seems to me altogether unreasonable to suppose Infinite Goodness, who knows the fallibility and great weakness of his creature man, should leave any, whose hearts are fully devoted to yield obedience to his will, in a state liable to mistake the same, or in any wise ignorant of his divine approbation, upon a careful discharge of their duty to him. This holy evidence in faithful souls is indeed the white stone, and in it a new name written, which none know save those who receive it; being an assurance that their names are written in

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heaven.

heaven: from whence arises a joy, which is unspeakable and full of glory.

A sense of the wrath of God against evil, doth often make deep impressions upon the minds of many; so that they in painful remorse are ready to cry out for mercy and forgiveness of their sins. And seeing this sensibility upon the mind of man, that he hath displeased his Creator, neither doth nor can proceed from any thing in man, but the pure witness of God placed there; so it is quite reasonable to conclude, that this divine Witness, upon our faithfully discharging the duty we owe to God, according to its discoveries, will impress our minds with a sweet sense of divine approbation, agreeable to Rom. viii. 16. "The Spirit itself beareth witness with our spirit, that we are the children of God." With many other passages in holy writ of like import.

When any are really disposed to be religious, great care should be taken in their first setting out. Many have been marred upon the wheel, for want of patience to endure proper tempering; endeavouring to be formed into vessels, before they have passed through the necessary operation. This has been for want of thoroughly knowing themselves. For every thing that appertains to the creaturely will, and forwardness of desire to choose and act for itself, must die upon the cross; therefore there must be a remaining as a chaos without form and void,



to endure all sorts of storms and tempests, until the effective Word saith, *Let there be light!* making by his own power a perfect separation between the light and darkness in the little world, (viz. man) as he did in the great world. Until this is really experienced, man is not in a condition to be placed upon the wheel, to be formed into a vessel of honour. But there must be a time for drying, and enduring the furnace.

These wonderful operations, which I have, in an allegorical way, only just touched upon, must necessarily make very deep and lasting impressions upon all, who have been so happy as so far to experience the nature of that regeneration, without which none can see the kingdom of God. When any are come thus far, there will be no occasion to make use of dreams and uncertain conjectures in forming a judgment concerning their adoption. That divine birth which is raised in them, naturally cries, Abba, Father! leaving them no room to doubt, when he is pleased to appear (which they are taught to wait in the patience for) of their having passed from death unto life; or being translated from under the power of darkness into the kingdom of the Lord Jesus Christ; which consisteth in righteousness, and peace, and joy in the Holy Ghost.

The great danger of man's being deceived lies in the mysterious workings of Satan, who has a strong hold in those, who, upon  
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their first awakening by the call of Christ, have not suffered his power so far to prevail, as to make them willing to part with all for his sake. There is something exceedingly reluctant in the strong spirit and will of man, to the falling into nothingness of self, and be wholly given up to be guided and upheld by another. This in part arises from the excellency of his frame, and nobility of his understanding, who finds himself in naturals capable of effecting great things, and knows not, till his eyes are opened and enlightened from above, but that he is equally capable of comprehending what relates to him concerning the world to come. Instead therefore of wholly ceasing from his own will, and relying altogether upon the guidance of the Holy Spirit, he is very apt to be active, and imagines God will be pleased with his diligence, in the performance of what he apprehends to be religious duties; such as praying, singing, preaching, or eagerly seeking to join others in those performances; often telling his experiences, and hearing those of others. Whereas it would be abundantly more pleasing to the Almighty, and profitable to himself, to lay his mouth in the dust, silently to commune with his own heart, and be still, until it shall please the Lord to send forth his light and his truth, that the poor helpless creature may move and act in a religious sense, with an understanding informed thereby:  
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seeing every thing that is done in religion and worship, without the sensible guidance of the Holy Spirit, is will-worship and idolatry: for if the Spirit of Christ doth not move and actuate us in religious performances, we are liable to the influences of the spirit of antichrist.

Yet some perhaps, by way of excuse for their not being influenced by the Spirit of Truth in their religion, are ready to call it enthusiasm and presumption in those who assert the necessity thereof, seeming to imagine there is no such thing in our time to be relied upon; yet they will readily own it was so in the apostles days. But they can give no good reason why the same divine power and efficacy should forsake the true church; since mankind have equal need thereof, and the nature of God's dispensation is now the same as it was then.

Common prudence teacheth us to examine strictly into the clearness and validity of our titles to earthly estates, that we may be fully satisfied we are not deceived or imposed upon by false glosses and specious pretences. Shall we be less solicitous about that which is of infinitely greater moment; viz. our title to an everlasting inheritance? Man should be very jealous over his own heart, which is apt to be partial towards itself, and, through the transformation of Satan, to soothe and flatter him into an apprehension that he is in the way to everlasting happiness,

ness, when in reality it is quite otherwise. But, alas! his criterion to form a judgment of himself by, may be the same as that of the Pharisee, who went up to the temple to pray, or rather to recapitulate his own supposed excellencies. He perhaps measures himself by himself, or by comparing his principles and conduct in life with those of others; whereas nothing should be received as a standard in this very important case, but the stamp of divine approbation upon the heart; agreeable to Rom. viii. 14, 15, 16. “ For as many as are led by the Spirit  
 “ of God, they are the sons of God. For  
 “ ye have not received the spirit of bondage  
 “ again to fear; but ye have received the  
 “ spirit of adoption, whereby we cry, Ab-  
 “ ba, Father. The Spirit itself beareth  
 “ witness with our spirit, that we are the  
 “ children of God.”

Having offered a few hints by way of caution, in order that all into whose hands this shall come may examine themselves without partiality, lest they fall inadvertently into an irretrievable mistake respecting the eternal Salvation of their own Souls, I shall now endeavour to set forth, from mine own Experience, a little of the Nature of that New Birth, without which none can see the Kingdom of God; consequently are no true Members of his Church, which is his Kingdom, and frequently called Heaven, and the Kingdom of Heaven, in the  
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holy Scriptures. It cannot therefore be supposed, that a person wholly unregenerate can be properly qualified for the performance of any religious duty, or even the least service in that kingdom, which he doth not so much as see.

I have, by experience from my childhood, found two spirits or seeds striving in me for mastery or rule: I have discovered them to be irreconcilable enemies one to the other; and that I could not serve them both at the same time. I had an understanding given me, whereby I knew one of those seeds was a measure of the All-powerful Inexhaustible Source of Goodness; and the other, which had indeed in a manner leavened the whole lump, was of a wicked and diabolical nature. By means of this corrupt leaven, I had a strong bias to evil of many kinds; nevertheless, I often found the good striking at the evil, as an ax laid to the root thereof, agreeable to Matt. iii. 10. in order to destroy that which deprived the Heir of all things of his inheritance. I was long in a kind of suspense, unresolved which to join with; yet saw all depended upon my determination, and that I had full power of choice. On the one hand, when the awakening visitations of God's Spirit were upon me, it appeared very dreadful to provoke an Omnipotent Being, of unmerited kindness and mercy, to cast my soul into everlasting perdition. On the other hand, especially when  
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those blessed impressions were somewhat worn off, it was next to death itself to yield up all my sensual gratifications, and to expose myself to the scorn and contempt of the world. However, in process of time, the Lord in gracious condescension broke in upon my soul, by his judgments mixed with mercy, in such a powerful manner, as that I was made willing to yield up thereunto, come life or death. For indeed I looked for nothing else at that time, but really expected my frail body would sink down under the weight of that unspeakable distress which was upon me, and that my sinful soul must be centered in a state of everlasting misery. Now the cry was, with Saul, afterwards Paul, with trembling and astonishment, "Lord! what wilt thou have me to do?"\* There was no holding back, or secret reserve then, but whatever was called for was given up with all readiness: this being all I could then do. As to performing religious duties, I had them all to learn, though I had been trained up from my infancy in a strict religious way by godly parents. But the very best outward helps, and the most consistent set of religious principles, only professed, cannot at all enrich the soul with heavenly grace.

By carefully inquiring as above, I soon clearly perceived my business was to watch and pray continually; to commune with mine

\* Acts ix. 6.

mine own heart, or the Witness of God therein, that I might receive fresh instruction and help as I had need. Self-denial, and taking up the cross daily, was to be my constant employ; in the doing whereof I had much inward peace and comfort, and a well-grounded hope that I should thereby find, in the Lord's time, the body of sin so weakened, as that the yoke of Christ would become easy, and his burden light.

In order to a happy progress in the life of religion, the great thing is, by abiding in the Divine Light, to preserve a clear and distinguishing sensibility between the flesh and the Spirit. There is no doing this without great care and steady attention of mind upon the Divine Gift. If the eye goes from this, it is blinded by the darkness; then the man is liable to be misled by a counterfeit light, and various resemblances, which Satan will cast in his way for guidance and instruction, persuading him all is well and right. To be so misled, and therein established, is a truly deplorable state; it being very unlikely such should ever be persuaded to believe they are mistaken, as they often deride whatever appears doubtful concerning their religion and worship. This was evidently the case with a set of professors of uncommon outward sanctity and punctual exactness in the exteriors of their religion, in the time of our Saviour's personal appearance upon earth; notwithstanding which,

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these very people appeared to be the most inveterate enemies he had amongst mankind. Seeing therefore frail mortals are liable to such dangerous mistakes, how exceedingly circumspect and watchful ought all to be! and what frequent and strict scrutinies ought they to make into the state of their own hearts! which can be known no otherwise by any, but as the Lord is pleased to send forth his heart-searching light. This is a high favour, which none receive but those who are turned from the darkness, and are fervently concerned to put away all the works thereof. Very gross is the deception of those, who imagine the work of their conversion to be an instantaneous work. This can be nothing else but a delusion of Satan, to settle people at rest in a state of self-security as soon as he can. Oh! what a length of time it takes, to work out that rebellious, stiff-necked, backsliding nature, which was born in Egypt, before the new generation is raised up, that is fit to enter the promised land!

From what is before hinted, it may be understood, that the Good Seed, or Heavenly Principle, arising into ascendancy in us over the evil seed or principle, and leavening the three measures of meal into its own nature, is essentially a being born again, or with water and the Spirit, or being baptized with the Holy Ghost and fire; or man's enduring the operation of the refiner's fire,

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fuller's soap, and being purified as silver; all which metaphors signify to us, in a very instructive manner, the different operations of the Holy Spirit; which is to the willing soul sometimes as water, to wash and bathe in, and also to drink of freely; at other times as a refiner's fire, to purge away the filth and dross, that man may be as pure gold, prepared to receive the image and superscription of the King of Heaven; that so, where-ever he goes, or whatever he doth, all who have their eyes opened may see whose subject he is.

It is very observable, that the prophet Malachi, when he had elegantly set forth the nature of the new birth, breaks out in the fourth verse of the third chapter on this wise: "Then shall the offerings of Judah  
" and Jerusalem be pleasant unto the Lord,  
" as in the days of old, and as in former  
" years;" which clearly implies man's unacceptable state with his Maker in any religious performances, until he hath previously known the cleansing and refining operations before-mentioned. What then will become of those who have intruded themselves into religious services, and amongst his faithful followers, not having on the wedding-garment! who would pass for his people, yet cannot find, by examining the state of their minds respecting religion, that they have trod the path of regeneration, nor passed through the many and various pangs of the new birth.

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When man hath, through the powerful prevalence of the Divine Principle, obtained victory in a good degree over evil, his soul abounds with evidence and tokens of his happy attainments, through the Lord Jesus Christ; to whom with the Father, through the influence of the Holy Spirit, praise, adoration, and thanksgiving, are offered up as incense with acceptance; he enjoys an abundant flow of heavenly love, to those especially of the same lineage, begotten of the same Everlasting Father, agreeable to 1 John iii. 14. "We know that we have passed from death unto life, because we love the brethren." It is then become as his meat and drink to do the will of God; he looks with indifference upon worldly enjoyment, when compared with religion and the weighty concerns thereof; his body, soul, and outward substance are offered up to the Great Giver; being given up to spend and to be spent for the promotion of truth, according to the degree of its requirings; careful that all he doth may tend to God's glory. These particulars, and much more than I can set forth, are done from the mature result of a well-informed understanding and sound judgment, which cannot fail of producing great peace and heavenly solace, whereby he is mightily encouraged to persevere.

Oh! that mankind would but come clearly to see the necessity of beginning in the Spirit,

Spirit, and walking therein, agreeable to the advice and practice of the primitive Christians! then they would not fulfil the lusts of the flesh. The spirit that lusteth to envy, and seeks vengeance, would be slain. Here outward wars and fightings would cease of course; the cause being taken away, the effect would be no more. A selfish covetous spirit, which seeks undue advantage to the injury of others, would be purged out. Here we should have power to love our neighbours as ourselves, and to do unto all as we would be done unto, were we in their situation. All these, and many more good fruits, would spring up naturally from the new creation in Christ Jesus our Lord. But those who have not the ground-work in themselves, and lack the virtues of the Holy Spirit, which are set forth in the scriptures of truth, are blind, and cannot see that it is possible to attain those exalted Christian virtues now as it was in the apostles days; and therefore imaginations, dreams, and conjectures abound amongst outside Christians (who are numerous) concerning the way and means of obtaining that salvation which comes only by being born from above. Some say, Lo! here is Christ! Others say, Lo! he is there! but still evade the cross. If that did not stick in the way, they would surely embrace the right thing, as it is so fully set forth and described in the holy scriptures,

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The testimonies thereof have enforced, however, an assent to the truth of the doctrine of the new birth, both in Papists and Protestants. But alas! their apprehensions concerning its nature are exceedingly obscure and carnal, making the sprinkling of infants with a little water (which they call baptism) essential thereunto; nay, the manner of their expressing themselves on this subject, in the confession of their faith to the world, seems in my apprehension to make that ceremony all, or the chief that is intended by being born from above; or that the operations of the Spirit for that end are infallibly connected to the operation of water. Papists say, “ We must believe that  
 “ Jesus Christ has instituted in his church  
 “ seven sacraments, or mysterious signs and  
 “ instrumental causes of divine grace in the  
 “ soul: baptism, by way of a new birth,  
 “ by which we are made children of God,  
 “ and washed from sin: confirmation, by  
 “ which we receive the Holy Ghost, by the  
 “ imposition of the hands of the successors  
 “ of the apostles, &c.\*” The Protestant Church of England faith, in confessing their faith to the world, “ In my baptism (they  
 “ mean sprinkling infants) wherein I was  
 “ made a member of Christ, the child of  
 “ God, and an inheritor of the kingdom of  
 “ heaven.” After an infant is sprinkled, the priest says, “ Seeing now, dearly beloved  
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\* Popish Manual of Spiritual Exercises, page 4.

“ ed brethren, that this child is by baptism  
“ regenerate and grafted into the body of  
“ Christ’s church, let us give thanks, &c.”  
And again, “ We yield thee most hearty  
“ thanks, most merciful Father, that it  
“ hath pleased thee to regenerate this infant  
“ with thy Holy Spirit, to receive him for  
“ thy own child by adoption, and to incor-  
“ porate him into thy holy church, &c.\*”

From these evasions it appears man hates death to self, and had rather look any way than that which is likely to strip him of all his beloved treasure; though if he was not very blind and ignorant concerning his true interest, he would easily see that his supposed loss would make way for his greatest gain. However, this unhappy reluctance in man to the true way, has put him upon straining his invention, to find an easier way to the kingdom of felicity, of becoming heir of two kingdoms; of serving God and mammon, though we are assured that is impossible. Many would fain imagine, that man may be saved merely by the imputation of Christ’s righteousness; which, if it were true, would be a mighty palatable doctrine to a multitude of self-lovers. Some, who do not fall in with this opinion, but believe they must repent, and that they ought to experience the evil purged out by the spirit of judgment and burning, do yet put off this great work, resting with a kind of hope,  
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\* Catechism and Public Baptism.

that they shall be fitted for everlasting happiness thereby some time before they go hence; and build much upon the great mercy and long-suffering of the Almighty, catching eagerly at the sudden conversion of Paul, and of the thief upon the cross. Oh! how exceeding inconsiderate are such delays! A saying of Chrysostom is worthy to be noted, viz. “ God promises mercy to penitent sinners, but he doth not promise them, that they shall have so much time as to-morrow for their repentance!” Others there be, who imagine conversion is effected in an instant; and in order that their deception may be effectual, the false prophet causes fire to come down as from heaven in their sight; he that is prince in the airy region, raises vehement heats and agitations upon their passions. This they call the workings of the Spirit upon them for their conversion; immediately after which a kind of heaven is formed, wherein they take their rest with a seeming security, erroneously supposing their calling and election are made sure, and that they can never fall from saving grace, which they doubt not of having in their possession. Oh! how dangerous is such a security!

Much more might be written concerning the many false rests and visionary heavens which poor mortals, through the subtlety of Satan, and their own inattention, are deluded to repose themselves in; which might  
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all be happily prevented, were they to enter into the sheepfold by Christ, the door and way to the everlasting kingdom, which is opened and prepared for the soul to travel in, by his inward appearance, as before noted. He will certainly count all thieves and robbers, who come into his church any other way.

What abundance of robbery is found in thee O Christendom! what stealing the name of Christ, and the experience of God's people formerly, to live upon, and also to feed one another with! Oh, what multitudes there are of unwholesome barren pastors, and poor, lean, starved flocks, amongst most or all societies of Christian professors! Their poor low condition, as to religion, induces them to put forth their hands and steal. Can the God of justice and truth delight in robbery for burnt-offerings? No; such sacrifices are an abomination to him. His regenerate ones, though often tried with great poverty of spirit, dare not steal; knowing nothing will find acceptance with the Source of Infinite Goodness, but that which is of his own immediate begetting. He will smell a sweet savour from that, although it be but a sigh or a groan; which may be compared with the acceptable offering of the poor under the law, of a pair of turtle doves, or two young pigeons; and with the widow's two mites cast into the treasury,

treasury, taken notice of by our Lord.\* Those poor humble dependant ones, who are made perfectly honest by the just and upright principle prevailing in them, and waiting the Lord's time, may be, and often are furnished with larger offerings, and do greatly increase with the increase of God.

To conclude this head, I shall thus sum up the matter, viz. that man's great business, upon his first awakening out of the sleep or stupefaction of sin, is passively to yield himself into the hands of his faithful Creator, that he may be pleased to work in and upon him, to will and to do of his own good pleasure. His soul must, with the utmost care, endeavour to abide in that which enables incessantly to pray, "Thy kingdom come, and thy will be done on earth, as it is done in heaven." This bent of heart, through the grace of God, is a sufficient guard or defence against all the subtle attempts of Satan to beguile and deceive, and nothing else. The most crafty devices of the adversary can never prevail to pluck such an one out of the Almighty's hands; and by abiding therein, he is created anew in Christ Jesus unto good works, having spiritual senses given, that he may continually exercise them in discerning between good and evil. His heart being made pure in a good degree by the sprinkling of the most precious blood of Christ, his constant care is,

\* Mark xii 42 to the end.



is, through Divine assistance, to preserve it so, that he may be pleased to tabernacle with him, on whom help is laid; who is made of God, to such passive upright souls, their wisdom, righteousness, sanctification, and redemption. They receive from him those qualifications, which enable them to co-work with the Spirit, and perfectly to understand the proper business of their day, both in the world as strangers and pilgrims, and in the church of Christ, as living members thereof.

### CHAPTER III.

Relating to the NATURE of TRUE WORSHIP; with some Remarks on the State of our society, both as in early Times, and now.

THE nature of acceptable worship is set forth by our Lord and Saviour Jesus Christ, in a manner wonderfully adapted to the subject; viz. that it is to be performed in *Spirit and in Truth*.\* The reason is given, “Because God is a Spirit;” and therefore, “they that worship him, must worship him in Spirit and in Truth.†” Not in the ceremonial, shadowy, and typical worship of the Jews; (tho’ because of weakness  
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\* John iv. 23.—† Verse 24.

it was dispensed to them, until a better hope, and more excellent worship was brought in; whereby man has a nearer access to the Divinity, and a better knowledge of himself: here such a brightness of heavenly glory appears, as causeth all signs, figures, and types, to vanish away) but in the truth and real substance of all that was typified and prefigured by the ceremonial law of Moses, the righteousness of that law being fulfilled in those who walk and worship in the Spirit.

The soul must bow in perfect sincerity, humble prostration, and a deep inward sense of its own frailty, want, and unworthiness; being at the same time deeply impressed with a lively sense of the Lord's adorable greatness and goodness; from which sensibility renewed upon the mind, by Him alone who is the sole object of worship, thanksgiving and praises ascend, for the multitude of his mercies received, and reverent prayer, either mental or vocal (according as the mind feels itself influenced or directed by the Holy Anointing) for the continuance of his gracious preservation in the way of righteousness; agreeable to Eph. vi. 18. "Praying  
" always with all supplication in the Spirit,  
" and watching thereunto with all perseve-  
" rance, and supplication for all saints."

It is clearly to be understood, by what our Lord said to the woman of Samaria before-mentioned, that acceptable worship is not to be confined to any particular place,  
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mode, form, or ceremony whatsoever; which was a deception mankind had too generally fallen into, and greatly wanted to be drawn from, being then, as well as now, too apt to rest satisfied with exterior performances; which altho' some of them once were to the Jews in condescension dispensed, yet not even then substituted in the place of spiritual worship, nor at all acceptable without the bowing of the soul as above. But now our Lord shews the outward was to be laid aside, and not to continue in his glorious spiritual dispensation any longer; a dangerous snare for man to please himself with and rest in. But it could hardly be expected that so much, or so great a mass of outward observations could be cast off all at once; yet in the apostles days the church was wonderfully (for the time) brought out of them, as appears by those few things laid upon the Gentiles.\* But alas! the Christian church (so called) instead of leaving all, and becoming purely spiritual, gradually decayed as to life and power, and increased in ceremonies and outward observations, until she became as full of them as ever the Jewish church was. Then she got full possession of the outward court, having nothing to enjoy but her own inventions, and to glory in Babylon, which she had built instead of Sion, until her measure should

\* Acts xv.

should be filled up, and her determined overthrow was to take place.

Paul saith to the Philippians, “ For we  
 “ are the circumcision which worship God  
 “ in Spirit, and rejoice in Christ Jesus, and  
 “ have no confidence in the flesh.\*” What  
 circumcision is here intended, appears from  
 Rom. ii. 28, 29. Col. ii. 11. That the ge-  
 nerality of Christian professors, of every  
 denomination, have lamentably deviated  
 from this kind of worship, requires not  
 much penetration to discover. And tho’ the  
 great Author of the Christian religion hath  
 so fully expressed his will and pleasure in  
 this most important point, yet many will  
 not be satisfied without a kind of worship  
 that the man’s part can be active in; that  
 hath something in it capable to amuse the  
 outward senses: they would yet worship the  
 Most High with human abilities, or the  
 work of men’s hands; and by an unjustifi-  
 able veneration, which some endeavour to  
 keep up for old mass houses, and other  
 places of worship, calling them churches,  
 houses of God, holy places, &c. they seem  
 to maintain a doctrine contrary to the testi-  
 mony of that holy martyr Stephen; “ How-  
 “ beit the Most High dwelleth not in tem-  
 “ ples made with hands, as saith the pro-  
 “ phet;†” and that of the great apostle of  
 the Gentiles: “ God that made the world,  
 “ and all things therein, seeing that he is  
 “ Lord

\* Chap. iii. 3.

† Acts vii. 48.

“ Lord of heaven and earth, dwelleth not  
“ in temples made with hands; neither is  
“ worshipped with men’s hands, as tho’ he  
“ needed any thing, seeing he giveth to all  
“ life, and breath, and all things.\*”

Most Protestants, tho’ they have cast off much of the Romish superstition, still retain some outward ceremonies and observations very unsuitable to the spirituality of the gospel dispensation, for which they have no divine authority, nor any colour of warrant, but what is patched up from the example of some in the primitive church; which being then just arising out of a load of ceremonies, could not be wholly weaned from every thing of that kind at once; and therefore several of these things were for a time condescended unto; it being, tho’ a very glorious beginning, but the morning of the gospel-day, and infancy of the Christian church, she wonderfully abounded with heavenly power, in order to make her way in the world. Yet, by the rising higher and higher of the Sun of Righteousness, who rules the everlasting day of God’s salvation, she was to put on all her beautiful garments; to make herself quite ready for the bridegroom, and, by a gradual increase of clear discoveries, was to grow into maturity of wisdom, and ripeness of judgment. Our Lord clearly intimates the great danger of tacking any thing of the old ceremonial dispensation

\* Acts xvii. 24, 25.

penfation to the new gospel difpenfation;\* fhewing they would by no means agree, or fafely fubfift together. This the experience of many generations can fully declare. Oh! what rents, fchifms, and tearing of the pure undefiled religion of Chrift to pieces, have there been by means of retaining fome patches of the old garment!

Yet there hath been a godly travail, and an ardent labour preferved, even through the darkeft ages of fuperftition and idolatry, by the true church, tho' hidden from carnal eyes, as in a wildernefs, that ſhe might caft off this heavy eclipsing mafs of outward obfervations: there were many rifings up, through the divine power, againft it, efpecially the groffeft part thereof; but the moft extraordinary, as to its confiftency with the unmixed purity of the gospel, was about the middle of the laft century. Then evangelical light and truth appeared, without the blendings of ceremonies and outward obfervations. When the Lord, by his overruling power, had erected this bleffed ftandard of fimple truth, and pure righteoufnefs, many thoufands flocked to it, and fpoke the language, in a confiderable degree, fet forth by way of inquiry, Cant. vi. 10. "Who is  
 " ſhe! that looketh forth as the morning,  
 " fair as the moon, clear as the fun, and  
 " terrible as an army with banners?" Terrible indeed they were to the man of fin,  
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\* Matt. ix. 16, 17.

the son of perdition, and were mighty instruments in the Lord's hand to reveal him. A great annoyance they were to the merchants of Babylon, and those who enriched themselves by the superstitious wares thereof; which, through the witchcraft and enchantments of the great whore and her daughters, mankind were deluded to buy of them; tho' now the wicked craft is much more seen in all its transformations, than it was at their first rising.

They endured a great fight of affliction; but through all, they with patient but undaunted firmness maintained their ground, and were made victorious through sufferings, as the Captain of their salvation was. The everlasting gospel was preached by them in great demonstration of the Spirit, and with power; in sum and substance as it was to be preached after the apostasy: "Fear  
" God, and give glory to him; for the hour  
" of his judgment is come: and worship  
" him that made heaven and earth, and the  
" sea, and the fountains of water.\*"

This was indeed coming to the substance, after men had wearied themselves with abundance of toil in vain, catching nothing, but vanity and vexation of spirit. If any would receive this gospel, thus preached according to the true intent and meaning thereof, there was no room to evade the

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cross of Christ, which is the power of God to salvation. There is no liberty here to retain a few ceremonies for decency's sake, and to invite the Papists over, as pretended by Protestants; but all are to embrace the substance, not daring any more to touch the beggarly elements, so much prostituted and defiled during the whole night of apostasy. The virgin daughter of Sion is well assured the bridegroom of her soul will never more appear to her in these uncertain polluted things, which have been, and yet will be, more and more terribly shaken, and pass away as a scroll; that those things which can never be shaken may remain, agreeable to Rev. xxi. 1. "And I saw a new heaven, " and a new earth; for the first heaven and " the first earth were passed away; and " there was no more sea." *There was no more sea*; nothing unstable, fluctuating, and uncertain; nothing of that element from which the beast ariseth, and therefore no danger of a beast rising thence any more. The 2d, 3d and 4th verses of the same chapter wonderfully set forth the glory of the *New Jerusalem* coming down from above, the tabernacle of God being with men, and God's dwelling with them; of his wiping away all tears from their eyes; and that there shall be no more crying, sorrow, and pain, because the former things were passed away; viz. there was no more sea; all is purged away which was the cause of those dreadful calamities



calamities and miseries set forth in this Divine Revelation, by opening the seven seals, sounding the seven trumpets, and pouring out the seven vials full of the wrath of God, who liveth for ever and ever. The fifth verse saith, "And he that sat upon the throne said, Behold, I will make all things new!" Now there is nothing of the old garment, nor old wine left, to tear and break to pieces the new garment, and the new bottles. Oh! glorious gospel times! May the Lord of hosts hasten them more generally in the kingdoms of the earth!

Having offered a few general observations upon the state of things, it now remains to make some further remarks upon those people so remarkably raised, as before hinted, in the last century, in this our native land: for their beginning and first progress was here; tho' many other lands were also sharers in the brightness of truth's arising in them; and it may without vanity be said, that through them a light hath extended, or at least glanced, over a great part of Christendom (so called) which hath discovered the hidden mystery of the false church more clearly than heretofore, and given a great shake to the long-continued kingdom of antichrist. They have been, through Divine Wisdom, established into a firm body, amongst whom subsists the comely order of the gospel, as an hedge, by divine appointment, for their safety and preservation from  
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the destroyer, and out of the polluting defilements of a greatly corrupted world. Notwithstanding which, their preservation doth, and always will, much depend upon their diligently seeking unto, and waiting singly and carefully for a daily renewing of strength and wisdom from above, whereby alone all things must be directed and ordered for their safety and perseverance.

It hath been often accounted by me a great favour and blessing, that my lot was cast in a time when primitive Christianity, in its power and purity, was restored in the world; and that I was so happy as to have my birth and education amongst the before-mentioned people: for tho' that did not make me a real and living member of their body, yet it happily put me more in the way of being so, than if my lot had fallen in some of the foregoing dark ages, and afforded me greater means of restoration, than if I had been educated amongst superstitious bigots; for which favour, enjoyed by me and many others, there must be proportionable returns of thankfulness and obedience, or it will surely add to our condemnation: for where much is given, much will be required.

Before I had quite arrived to man's estate, I was, through merciful goodness operating upon my soul, brought into a better knowledge of, and a nearer intimacy and fellowship with, these people in a spiritual sense,  
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than before, to my unutterable consolation: for I found the glorious Lord was their king and law-giver, and that he was indeed become to them a place of broad rivers and streams; and that man's splendid inventions; such as a galley with oars, and gallant ship, could not pass amongst them: "For the Lord is our judge, the Lord is our law-giver, the Lord is our king, he will save us.\*" This was the blessed language sounded within their borders. My spirit hath many times been reverently bowed, and awfully prostrated before the Lord, in beholding the comeliness, beautiful situation, and safety of these his people; in an humble sense whereof I have been ready to say, "Happy art thou, O Israel! who is like unto thee, O people saved of the Lord! the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places!"

It may be objected that the foregoing contains high encomiums on a people, amongst whom we cannot discover these excellencies, but have looked upon them as a mean contemptible body, who affect a kind of awkward singularity; and we observe many amongst them as eager after the world, and who love it as well as any people whatever; and others, who take undue liberties, are as deeply involved in the pleasures

\* Isa. xxxiii, 21. Ver. 22.

tures and gaieties of life, and as much strangers to self-denial, as people of other persuasions. And it is further to be noted, that when we go to their places of worship, and observe the manner of their sitting in silence, a Laodicean lukewarmness is very apparent in many of them, by the easy, careless condition they seem to sit in, at the same time they profess to be waiting in silence of body, and stillness of soul, for the descending of the Holy Ghost, that their spiritual strength may be renewed. Surely, If this is not really so, it must be a mockery and deception of the most contemptible and provoking nature in the sight of an All-seeing Eye.

In order a little to open the state of the case, and to answer the foregoing objections, I shall now make some observations upon the defection in practice that is to be found amongst us as a people, especially of late years, which hath caused abundance of pain and heart-aching distress to the living body, who fervently travail that Christ may be formed in those who have a natural birth-right in the society, which at present seems to be all the title some have to be accounted of us. As to the foregoing part of the objection, this people have been indiscriminately viewed in that light by carnal professors from their first rise, which discovers the same undistinguishing blindness, as always hath deprived the children of this world.

world of seeing any beauty or comeliness in the children of light. I have before noted, that I (tho' educated in the same profession) did not see the Lord was amongst them, in such a manner, until he was pleased to open mine eyes, agreeable to Matt. xvi. 16. 17. where our Lord pronounces Peter blessed, in that the Father had revealed the Son to him. Chap. xiii. 16. he said to his disciples, "Blessed are your eyes, for they see; and "your ears, for they hear." It is through the same blessing mine eyes are yet preserved open to see, that notwithstanding the great declension in practice, which hath prevailed over many of us as a people, the glory is not departed from amongst us: the King is known by the upright-hearted in his beauty, still reigning. Princes do yet rule in the spirit of judgment given them of God. My faith is, at times, greatly strengthened to believe it will never cease to be so amongst this people, but that they will be preserved by the Almighty power, through all generations, a living body; and that the principles of truth, as held by them, will yet spread far and wide in the kingdoms of the earth. This, I believe, was the blessed end for which they were first raised, and marvelously supported: this glorious work hath been in degree going on, tho' very much impeded by the unfaithfulness of many amongst us, who, like the foolish woman, are in some measure pulling down what the

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wife woman hath built up. Oh! that all who take upon them our holy profession of the unchangeable truth, would deeply consider the weight of that obligation which they take upon themselves thereby! It is far, O very far! from being a light easy thing; as it may, in a proper sense, be esteemed an entering into the solemn covenant those people are bound to by their God, of holding up a standard of truth and righteousness, altogether meet and suitable for the nations, with safety and well-grounded confidence to draw unto; so that none amongst us need be ashamed to call unto mankind thus; viz. *Look upon Zion*, the city of our solemnities! Oh! it is a lovely sight to behold her walls and bulwarks all salvation, and her gates praise; when none of her stakes are broken down, nor any of her cords loosened; being indeed the Lord's habitation, as set forth Psa. cxxxii. 13, 14, 15, 16. "For the Lord  
 " hath chosen Zion: he hath desired it for  
 " his habitation." He saith, "This is my  
 " rest for ever: here will I dwell, for I have  
 " desired it. I will abundantly bless her pro-  
 " vision: I will satisfy her poor with bread.  
 " I will also clothe her priests with salvation:  
 " and her saints shall shout aloud for  
 " joy."

Many under our religious profession disregarding or lightly esteeming this solemn covenant, and resting in the profession only, is the principal reason that we find divers  
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under our name more insensible, harder to be reached unto and awakened by a living powerful ministry, than people of other religious persuasions. This may seem strange to some, but I know it is lamentably true; having frequently felt it so in my gospel labours. To me this doth not appear hard to account for, when it is considered, that amongst us there hath been dispensed greater abundance of spiritual favours, of various kinds, than amongst any society of people that I know of: which hath not proceeded from any partial regard in the Almighty towards us more than others, but the better to enable us to keep our covenant with him, in the discharge of that great work he hath called us to. Where any are so inconsiderate as to disregard and neglect such wonderful opportunities of lasting benefit and improvement, they become more hardened and impenitent than those who have been more out of the way of receiving heavenly impressions. The portion of such, unless they in time embrace the grace of repentance, is very dismal to think of, as in Prov. xxix. 1. “ He that being often reprov’d, hardeneth  
“ his neck, shall suddenly be destroyed,  
“ and that without remedy.” And Heb. vi. 7, 8. “ For the earth that drinketh in  
“ the rain that cometh oft upon it, and  
“ bringeth forth herbs meet for them by  
“ whom it is dressed, receiveth blessing  
“ from God: but that which beareth thorns  
I “ and

“ and briars is rejected, and is nigh unto  
“ cursing: whose end is to be burned.”

Great indeed hath been the bounty of heaven to us as a people, both immediately, by the solacing influences and guidance of the Holy Spirit to all that would receive it, and also by the abundant flowing of a truly evangelical ministry, raised up and continued for the greatest part of this last hundred years. But now the society is much stript of a living skilful ministry; yet not, nor I hope ever will be, wholly destitute. This, through the divine blessing, hath been a great means of our being gathered into and preserved a people! but many amongst us have leaned and depended thereupon; and therefore it may be, and I believe it is, consistent with Divine Wisdom, to try how the society will stand without so much outward help in that way; tho' perhaps more may be afforded, in raising up a spirit for promoting sound discipline and good order, which will prove a blessed means of its preservation. And this must be proceeded in by the help and holy influences of the same Spirit, which furnishes the best ministry. It looks as if the Lord was about to make his people still more inward and spiritual, shewing them plainly, that gospel-worship does not depend upon outward means.

It is quite obvious that abundant preaching, praying, and singing, doth not bring a great part of mankind a whit nearer to  
heaven



heaven, nor more acquainted with God and themselves, than they would be without it. So that it may be truly said, and indeed lamented, that they spend their money for that which is not bread, and bestow much labour without real profit to themselves. With respect to us, the ministry approved hath abounded with heavenly bread, and refreshing streams of living water have flowed through the conduits and water-spouts to the plantation of God; and altho' many have not improved thereby, yet some have grown and flourished. But the Lord of the vineyard cannot be confined to any particular means for the help and preservation of his church, tho' perhaps such as he has made use of in time past; seeing he can make other means, unthought of by short-sighted mortals, as effectual. We may see he made use of the people of Israel to fight his battles, wherein they seemed, in some sort, to have been the cause and instruments of their *own deliverance and preservation*: yet it was not always so; for there are divers instances of his destroying his enemies, and working the deliverance of his people immediately by his own power. This appeared more marvellous and astonishing, both to his people and their enemies, than the ordinary means usually employed. Upon the whole, altho' it appears to me something like a chastisement, that so many worthy valiants have been removed, and few raised

up in the ministry to succeed them with equal brightness, this may prove a trial, which, to discerning eyes, may fully distinguish between the professor and the possessor in religion; yet I believe the true church will grow under this dispensation of God's dealing with his people. She will be more grounded and settled in that which is within the veil, viz. the holy sanctuary and house of prayer. There is her place of safety, quite out of the reach of Satan's transformations.

An holy, awful, silent waiting before God, is spiritual Israel's abiding in their tent, where no divination nor enchantment can prevail against them. This is exceeding beautiful, reaching, and convincing to all, whose spiritual eyes are in degree opened, when they see the things, as set forth Numb. xxiv. 5, 6, 7. "How goodly are  
 " thy tents, O Jacob! and thy tabernacles,  
 " O Israel! As the vallies are they spread  
 " forth, as gardens by the rivers-side, as  
 " the trees of lign-aloes which the Lord hath  
 " planted, and as cedar-trees beside the  
 " waters. He shall pour the water out of  
 " his buckets, and his seed shall be in many waters." Oh! what wonderful encouragement have the Lord's chosen people, to abide faithful in that station wherein he hath placed them, whether in silence or speaking, doing or suffering, prosperity or adversity. There is not the least occasion to  
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be ashamed of silent worship, unless we are so naked, as to be void of a right sense of what true worship is. Then indeed it is exceedingly contemptible, and cannot fail of rendering us more despicable in the eyes of mankind, than such are who have a form, ornamented with man's curious invention and adorning. This must of necessity center all that are so unhappy in that state, set forth by our Lord under the metaphor of, "Salt that hath lost its favour, which is  
" thenceforth good for nothing, but to be  
" cast out, and trodden under the feet of  
" men." Therefore all professors of spiritual worship should greatly fear being found in this dreadful state, of the form truth leads into without the life and power: if that is with them, it will raise them above contempt.

In my travels for the promotion of truth, according to ability received, which I have been engaged in through most parts of our society, I have seen and painfully felt much of this sorrowful idleness and insensibility, which has caused me many days and nights of mourning with sackcloth as it were underneath. I have seen that it proceeds from various causes, but principally from an over-anxiousness in seeking after earthly things, lawful in themselves, but direct idolatry when they have the chief place in the mind, and are made the principal treasure thereof; which they certainly are, when most delighted

ed in and thought upon. Then how can it be supposed that idolaters can worship the true and living God, any otherwise than in a mere form? With such the several branches of our Christian testimony are no otherwise regarded than for outward decency's sake, to keep up the form in the sight of men. So there is a dead form, and an insipid fruitless bearing of our testimonies, which can never beget to God, tho' perhaps it may sometimes beget into the form. But this brings no increase to the Lord's people, except of pain and distress. Visible disorders and immoral practices in particulars have often wounded us, and hurt the cause of truth; but not in such a dangerous manner; because, where sound judgment and the Spirit of wholesome discipline have been preserved, these Things have been judged and cast out of the Camp. But the greatest wounds we have received have been in the house of our seeming friends, by their endeavours to maintain our principles (or at least what they liked of them) worship, ministry, and discipline, all in that form only, which the faithful have been, and now are, livingly led into. Antichrist has always made more havock by transforming himself, than by direct violence and opposition. Let it be ever remembered what Paul saith, "For he is not a Jew which is one outwardly; neither is that Circumcision which is outward in the flesh: but he is  
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“ a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.\*” None, I think, dare deny but it would be equally true, if the word Christian was substituted in the room of the word Jew: if so, the form, appearance, and character may be attained without the heart-work. We read of some who had the form even of godliness, yet denied the power, tho’ perhaps not in words; for to me it appears the most emphatical denial of it, to live and act in the form without it; as this may seem by practice, which speaks louder than words, to declare to mankind there is no need of the power, seeing they can do without it. Certain it is, those who inordinately love this world, and the things of it, cannot have the Power of Godliness whilst in that state; as saith the apostle, “ Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.†”

I do therefore earnestly intreat all, into whose hands these remarks shall come, seriously to pause, and examine their own hearts without partiality, that they may see, before it be too late, what state they are in. If by a narrow and strict scrutiny they should find that the religious structure (which some of them have been many years in building)

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\* Rom. ii. 28, 29.

† 1 John ii. 15.

was not erected by the ordering and direction of Divine Wisdom, it would be much more safe and prudent to have it all pulled down, so as that there may not be one stone left upon another, by laying the foundation of repentance from dead works, and of living and powerful faith towards God, and our Lord Jesus Christ, in a conscience purified by his Blood.

These lines are principally intended by way of an alarm and warning to the careless, lukewarm and formal professors. As for the sincere, upright, humble seekers of and worshippers of God, they will be established upon the Rock of ages, which the gates of hell shall not prevail against, and reap the blessed fruits of the painful travail of their souls before God; and in due time, if they faint not, their parched ground will become a pool, and their thirsty Land springs of water: yea, through generations to come, they will enlarge, and become as a fountain of Gardens, wells of living water, and streams from Lebanon. The beloved of their souls will call, saying, “Awake, O  
 “north wind! and come thou south, blow  
 “upon my garden, that the spices thereof  
 “may flow out.\*” Then will they say,  
 “Let my beloved come into his Garden,  
 “and eat his pleasant Fruits.”

## CHAPTER

\* Cant. iv. 15, 16.

## CHAPTER IV.

Containing Short Remarks upon the TRUE  
and the FALSE MINISTRY.

**T**HE prophet Joel, in a remarkable and excellent manner, sets forth the nature of gospel-ministry. “And it shall come to pass afterward, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy.\*” What prophesying is here intended is clearly described, 1 Cor. xiv. 3. “He that prophesieth, speaketh unto men, to edification, and exhortation, and comfort.” Indeed great part of this chapter is excellently employed in setting forth gospel-ministry, and the Christian liberty all have to exercise a right call thereunto. But let it be observed, the daughters were to be engaged therein, as well as the sons, by gospel law and rule; which was accordingly allowed and practised in the apostolic church. But where the learning and wisdom of man hath been introduced in the place of gospel-ministry, it has, directly contrary to Christian liberty, wholly excluded women therefrom. What pride and arrogance must such men have, who exclude all from the ministry but themselves, for filthy lucre’s sake! assuming to

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\* Joel ii. 28.

themselves the name clergy, calling others laity; a distinction the true church and the holy scriptures are strangers to, which say, 1 Pet. iv. 10, 11. “ As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ.”

Here is the precious comfortable language of truth indeed, and perfect gospel liberty, which excludes none who have received a gift; that is, who are immediately called of God thereunto, as was Aaron.\* Exod. xxviii. 1 Chron. xxiii. 13. shews at large how Aaron was called, and, with his posterity, separated by the immediate appointment of God himself. The manner of their qualification, and how they should conduct themselves in the priest's office during that dispensation, are all recorded with that exact clearness and punctuality, always used by the Almighty towards his poor dependant creature man, when he is pleased to enjoin him the observance of any law or ordinance. Therefore no man ought to receive any thing as an ordinance of God, unless it appears indisputably clear that he has commanded it; nor yet receive those men who have engrossed

\* Hebrews v. 4.



grossed the ministry to themselves, unless they appear to have better authority for their undertaking, than their being taught by human means at schools and colleges.

But, alas! the powers of the earth enable many such to take the fleece, whether they feed the flock or no: having learned this trade, they appear as anxious how to make the most of it as any others. If any refuse to receive them as the Lord's ambassadors, and conscientiously forbear putting into their mouths, the usual method has been to call to the magistrate, Help! help! and to prepare war against such. But through the breaking forth and arising of the Light of Truth, they have it not in their power to make such drudges of magistrates in general as heretofore. Neither do I think the generality are so much inclined to persecution themselves, especially among Protestants, as in time past; but do really believe many or most of them abhor the severest part of it, and are men of moderate principles. Their greatest unhappiness seems to be that of suffering interest to blind their eyes, and that it is so much for their outward advantage to keep mankind from receiving the true Light, which enlighteneth every man that cometh into the world,\* lest their craft should be endangered by the arising thereof. So here the blind lead the blind,† which exposes both to the utmost hazard; yet such leaders frequently

\* John i. 9.

† Matt. xiv. 5.

frequently despise and deride those, who, from the constraining power and love of God, testify against their blindness; to whom the answer of our Lord to the learned Rabbies amongst the Jews may not be unapplicable: “ And some of the Pharisees  
 “ which were with him heard these words,  
 “ and said unto him, Are we blind also?  
 “ Jesus said unto them, If ye were blind,  
 “ ye should have no sin: but now ye say  
 “ we see; therefore your sin remaineth.\*”

Where men have suffered themselves to be swayed by interest to embrace a profitable craft whereby they get wealth, they have frequently been found very hot and fierce in supporting the same, endeavouring to suppress whatever hath risen up against it. Hence the experience of many generations can testify, that after preaching became a gainful trade to get money and worldly honour by, the clergy (so called) have been always the greatest stirrers up of force upon conscience, and persecution, for differing from them in religion; for which they have not the least shadow of example or precept, either from Christ or his apostles. But all that his ministers were allowed to do, with respect to such as would not receive them and their doctrine, was to shake off the dust from their feet, as a testimony against them. These had received the gift of the ministry from Christ; they had it without money  
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\* John ix. 40.

and without price, “ Freely ye have received, freely give.\*” But mercenary preachers do not receive their Ministry freely; for they alledge, it is attended with great charge to be properly qualified for it; and therefore they must make an interest of it again, or they should be great losers. The plain truth is, they do not receive their ministry from Jesus Christ; neither can they produce any evidence to prove that they have received a commission from him for what they take upon them. Their using the words of Christ and his apostles affords them no authority from him; for the very worst of men, yea the devils themselves, may do the same. Oh! what pity it is they should pretend to be sent of God, ambassadors of Christ, and the apostles successors! when they really are so manifestly unlike him and them; and have evidently the marks of the false prophets and hirelings we read of in the holy scriptures, as hath been fully proved against them by authors of good account.

Now let us take notice what Paul the great apostle of the Gentiles saith upon this subject, “ Not that we are sufficient of ourselves  
“ to think any thing as of ourselves; but  
“ our sufficiency is of God: who also hath  
“ made us able ministers of the New Testa-  
“ ment, not of the letter, but of the spirit:  
“ for the letter killeth, but the spirit giveth  
“ life.†” This plainly sheweth, that mini-  
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\* Matt. x. 8.      † 2 Cor. iii. 5, 6.

sters in the gospel-times were to convey the quickening spirit of living and heavenly virtue to mankind; agreeable to Matt. xxviii. 19. "Go ye therefore and teach all nations, baptizing them in (or into) the name of the Father, and of the Son, and of the Holy Ghost." Verse 20. "Lo, I am with you always to the end of the world." That this baptizing-teaching with the Holy Ghost was that practised in the primitive church, appears by many passages in holy writ; particularly Acts x. 44. "While Peter spake these words, the Holy Ghost fell on all them which heard the word." Chap. xi. ver. 15, 16. "And (said Peter) as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." And seeing the dispensation of God to man is the very same now as it was then; mankind as much involved in sin, and estranged from God as they were then, and the Lord hath graciously promised to be with his ministers always to the end of the world, no good reasons can possibly be given, why the same powerful efficacious means are not now as essentially necessary for man's recovery, as at that time. There can be no ground for a denial of this truth, unless a consciousness in some that they have not the assistance of the spirit in their ministry;

stry; therefore it seems for their interest, and for the maintaining of their credit, to persuade mankind there is no such thing to be attained now. This, with many other instances which might be produced, plainly shews them to be no other than ministers of the letter; and that, we read, only kills, when the quickening spirit doth not accompany the preaching of it.

Very judicious are the distinctions made by William Dell (in his Trial of Spirits both in teachers and hearers) between ministers of the letter, and ministers of the spirit; he being himself a man of literature, and well acquainted with the nature of university education, as he was master of Gonville and Caius college in Cambridge. I shall just make a few quotations from him, and recommend that tract, and his excellent treatise on baptism, &c. to the reader's serious perusal.

“ And first, let me note an objection, viz.  
“ but some will object here, If a man  
“ preach the word in the letter, even good,  
“ sound, and orthodox doctrine, no doubt  
“ but such a man is to be heard, and he  
“ may do much good in the church, tho’  
“ he want Christ’s spirit: This (saith he) I  
“ have heard from very many who have  
“ thought they have said something. But to  
“ this I answer, That they who want Christ’s  
“ spirit, which is the spirit of prophecy,  
“ tho’ they preach the exact letter of the  
“ word,

“ word, yet are false prophets, and not to  
 “ be heard by the sheep. Again, They that  
 “ preach only the outward letter of the  
 “ word without the spirit, make all things  
 “ outward in the church: whereas in the  
 “ true kingdom of Christ all things are in-  
 “ ward and spiritual, and all the true reli-  
 “ gion of Christ is written in the soul and  
 “ spirit of man by the spirit of God; and  
 “ the Believer is the only book in which  
 “ God himself writes his New Testament.”

He further saith, “ They that preach the  
 “ outward letter without the spirit, can,  
 “ notwithstanding that, both live themselves  
 “ in all the inward evils of corrupted na-  
 “ ture, and allow others to do so too.  
 “ Wherefore, to conclude (saith he) let us  
 “ know that that church that hath the  
 “ word, if it wants the spirit, is antichrist’s  
 “ church; and that ministry that useth the  
 “ word, and wants the spirit, is antichrist’s  
 “ ministry; and that all works, duties,  
 “ prayings, preachings, fastings, thankf-  
 “ givings, &c. without Christ’s spirit, are  
 “ nothing but the very kingdom of anti-  
 “ christ, and the abomination of *desolation*.”

Thus far Dell.—Oh! of what importance it  
 is for mankind, of every denomination as  
 to religion (ours as well as others) deeply to  
 ponder these weighty observations in their  
 hearts, especially the last. Upon that of  
 Paul, Rom. x. 15. *How shall they preach,*  
*except they be sent?* Dell farther observes  
 thus,

thus, viz. “ So that true preaching, comes  
“ from true sending, and this comes from  
“ the Grace of God.” Not, say I, from  
the sending of universities, bishops, presby-  
ters, or any other man or set of men what-  
ever, or from man’s intruding himself there-  
into in his own will without a proper call;  
but from the constraining power of the ever-  
lasting word of God laying a necessity, as  
expressed by Paul, 1 Cor. ix. 16. “ For tho’  
“ I preach the gospel, I have nothing to  
“ glory of: for necessity is laid upon me,  
“ yea, woe is unto me if I preach not the  
“ gospel.”

It is of the utmost consequence, towards  
promoting truth and righteousness upon the  
earth, that the ministry be preserved accord-  
ing to its original institution, viz. under the  
immediate direction of the eternal word of  
God, speaking as the oracles of God. It is  
properly God’s speaking by his instruments  
to the children of men, such things as he  
the searcher of hearts knows they stand in  
need of; at the same time opening the hearts  
of them to whom it belongs to receive the  
doctrine. Nothing but the unparalleled  
love and power of Christ can bring forth  
and support such a ministry. It is in the  
nature of things impossible that those, so  
exercised therein, can have sinister views of  
making temporal advantage to themselves  
thereby. Wherever that appears, we may  
be

be assured the Lord hath not sent them; and therefore they cannot profit the people at all.

Man should be so far from proceeding upon corrupt motives, for outward gain or advantage, in this important work, that even tho' good-will to mankind, flowing from the love of God shed abroad in the heart, in which strong desires may arise to do good, free from lucrative views of all kinds, and much beautiful gospel-doctrine also may open very suitable, as the party may think, for the help and edification of his or her fellow-mortals, yet all this is not sufficient to proceed upon, without the call and real gift in this so awful an undertaking; it being no more at best than the natural consequence of the operation of that pure love in the saints minds, even in such as never had a call to the ministry: yet to some these blessed operations, influences, and openings, may be given, in order to prepare them for that work which they should wait patiently under, until the full time comes: this will be clearly seen, as the eye is single. But there is great cause to believe some have launched out upon this foundation only, in the beginning of their public appearances, whereby they have in a sorrowful manner brought darkness upon themselves, and sometimes on others; having proved only ministers of the letter, tho' perhaps pretending much to have the im-

pulses



pulses of the spirit. These have been instruments of much anxiety and distress to the true church, who can favour nothing with delight, but that which comes from the power of the word of life.

It may be difficult to bring true judgment over such, in the present low state of things; especially when there has been a fair outside, and nothing to blame in their morals. But it sometimes hath fallen out, that there has been something permitted to manifest the unsoundness of such, and thereby to relieve the painful sufferers under the blasting wind of such ministry.

Inconsiderate weak persons have intruded themselves into this great work; who not duly waiting for judgment to try the spirits, and what presents to their minds, have been beguiled by transformations to go out in a false heat; and for want of the holy dread and fear upon their hearts, they have caught hold of the gospel liberty again restored, (which must be preserved open, lest the Holy Spirit be quenched) viz. that all who are called to the work of the ministry, whether male or female, may prophesy or preach one by one, that all may be edified.\*

It has been a painful suffering case to living members in some places, when they have seen that both the matter and manner of some could have no other tendency than to expose themselves, and burden the religious society

society, who suffered such to assume an office for which they were no ways qualified. Certainly the church hath power to order and regulate her own members; and doubtless she may wholly refuse and reject a ministry, which, upon trial, she has in truth no unity with; and even substantial members in their private capacity, who have stood their ground well, and have large experience of the Lord's dealings, whether ministers or others, ought, in reason and the nature of things, to have great weight with such who have not yet made full proof of their ministry, nor given satisfaction to their friends in general, as well as to themselves, and perhaps a few others of little judgment. Neither ought any to go abroad to exercise their ministry, until they know there is a general satisfaction at home therewith; not even to adjacent meetings. Some such have been very positive and resolute, hard to be convinced of their mistakes, and censorious upon those of deeper experience, but too much like that sign of great depravity set forth by Isa. iii. 5. "The child shall behave himself proudly against the ancient, and the base against the honourable"

Great order and decency is to be preserved in the church of God, especially among the leading members, as way-marks to all. The reason and nature of the thing demands a proper regard and preference to age, gifts, growth

growth, and experience; which will be always strictly observed and paid by those of right spirits. When it is otherwise, it is a sure token of a false birth, and that pernicious self is not slain. Where that predominates, it cannot fail of mixing with their religious services.

That the hearers have a right to judge, appears from 1 Cor. xiv. 29. "Let the prophets speak two or three, and let the other judge." Therefore it is very presuming for any to take upon them the sole right of speaking and judging too; or to impose that upon an auditory or church, which they are not edified with, nor believe to proceed from the right spring; for the word preached doth not profit, unless it be mixed with faith in those that hear it.

I know no way to evade the force and weight of what is above observed, unless it be supposed the auditory in general are so void of spiritual understanding, as not to be capable of judging; which would discover great uncharitableness, and favour too much of arrogance. I am fully persuaded, if ministry doth not reach the Divine Witness in the hearts of the hearers, and cause them to assent thereunto in some measure, it will never profit them. The right ministers have a witness to the truth of their ministry in the minds of even the rebellious; how much more so then in those of the honest-hearted?

The danger which there is reason to apprehend from the low, languid, unskilful state of many in our society, hath induced me (and feeling my mind in degree warmed thereunto) to write the more closely concerning the nature and pernicious consequence of a false ministry; being fully persuaded, that the more formal and superficial we as a people become, the more abundant danger there is of such a ministry rising, and finding encouragement to grow and prevail; for the lifeless, formal professors had rather have almost any kind of ministry than all silence. And on the other hand, a right ministry cannot have a free course, nor be exalted, where there is nothing but worldly spirits, clothed with a form of religion. But true ministers must be like the holy prophet Ezekiel: “And I will make thy tongue  
 “cleave to the roof of thy mouth, that  
 “thou shalt be dumb, and shalt not be to  
 “them a reprover; for they are a rebellious  
 “house.\*” And, “The prudent shall  
 “keep silence in that time.†”

Having made some remarks upon the false, as well as the forward and unskilful ministry, which, tho’ plain and close, I hope will administer no hurt or discouragement to any truly concerned in this important work, they may (if duly observed) be lessons of caution and instruction to those for whom they are intended; and I hope also a strength  
 to

\* Chap. iii. 26.

† Amos v. 13.

to the painfully exercised under the causes of uneasiness given by uskilful intruders into the work, whether through weakness or wilfulness, that they may not be slack in their endeavours to regulate the same by plain-dealing, yet with true judgment, love, and tendernefs; all justly applied where they severally belong. Their task may sometimes be heavy and discouraging, as it is hard to turn those who have taken a wrong course, and imagine themselves right, when it is really otherwise; for those have been observed to be the most positive of any of their pretended sight and sense, yet let the weight of the sense of truth, which is strongest of all, be laid upon them from time to time, that the church may not suffer hurt and loss by the omission of its sensible members; which cannot fail of weakening and hindering the growth of such members also in an individual capacity. I know it must be those alive in the truth, of good understanding and judgment therein (and no other) that are qualified to help and direct those who have missed their way in a religious sense; agreeable to Gal. vi. 1. "Brethren, " if a man be overtaken in a fault, ye " which are spiritual restore such an one in " the spirit of meekness; considering thy- " self, lest thou also be tempted;" and not the captious, critical, worldly-wise; for they have nothing to do to act in the church of Christ, until they are first subjected to and taught of the Lord themselves.

The main point, in my apprehension, is to be able to form a true judgment of the source or spring from whence ministry proceeds; and if found to be right in the ground, a great deal of tenderness is to be used, and much childish weakness is to be patiently borne with. For altho' some through fear, and a deep sense of the weight of so important an undertaking, may (at first) speak very stammeringly, and with considerable perturbation, yet the sweet efficacy of the quickening powerful spirit, which is felt with them in their service (by those who are circumcised in heart and ear) far exceeds the finest eloquence without it. Such should be prudently encouraged, yet suffered to feel their own feet. There are but few children, however hopeful, that can bear much nursing and applause. Oh! the great hurt which hath been done by the forward affectionate part in some, labouring to bring forth divers before the right time, and by pushing on others too fast, who in their beginning were lively and very hopeful, to their great hurt and loss. Oh! then, what caution and care should be exercised, clearly to see in the true light what to lay hold of, and what to discourage in this important respect.

I now intend to conclude this head with some plain honest hints, which have arisen from mine own experience and observation concerning the true ministry, as it hath been  
been

been restored again through divine mercy for about this last hundred years, in greater simplicity and purity than has been known (as I apprehend) since the apostles days. This hath not been conducted with the enticing words of man's wisdom, but in such a demonstration of the spirit and power of God, as hath (tho' much despised by the learned Rabbies) been a great blessing to this and other nations; many thousands having been thereby turned to Christ their true and saving teacher, whom they embraced joyfully, as the alone beloved of their souls. A great number of churches were gathered to sit down as under the shadow of the wings of the prince of peace. Great was the Lord their God in the midst of them; their ministers were cloathed with salvation, and their feet shod with the preparation of the gospel of peace. Many then ran to and fro, and the true knowledge of God was increased. The Lord gave the word, and many, both male and female, were the publishers of it. And through divine mercy it may yet be said (tho' the declension in practice is great in many) that there is a considerable body preserved, to bear the ark of the testimony of the Lord their God as upon their shoulders, in the sight of the people, with their feet as in the bottom of Jordan; and a living powerful ministry is yet continued, tho' far short of the number formerly engaged in that work.

For many have grown up amongst us, who became more superficial and easy about possessing the substance of religion than their ancestors were. Such have relied too much on the ministry, and have not profited in religion thereby. But they have greatly declined in practice, under abundant favours of this kind, the ministry becoming to many as a pleasant song. They hear the words with pleasure, but do them not; their heart going still after their covetousness of one kind or another. Therefore the Lord hath seen meet to strip the society very much in that respect; and also to engage many of those who are true ministers, frequently to lead the people, by example, into silence. O! blessed will all those servants be, who are preserved, discerningly and with true judgment, to administer proper food, and that in due season, whether in silence or words, doing or suffering with and for Christ! Which doubtless all will, who look with a single eye to God's honour above all things, attending upon the gift received, which in its operations and requirings is self-evident. None that wait aright upon God will ever be confounded; that belongs to Babylon; but peace and infallible certainty is known through all the borders of Sion. Every one who knows Jerusalem a quiet habitation, is at no loss to understand his proper allotment of service therein, unless he falls into the conferring with flesh and blood; then he  
comes



comes to the confusion and uncertainty, wherein he may fret and toil in vain. But in the holy awful still waiting upon God in a sanctified heart, which is the temple wherein Christ dwells, and our house of prayer, there Satan can never come to deceive us, or to endanger our safety.

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## CHAPTER V.

Containing Brief Observations upon the  
NATURE and USEFULNESS of CHRIS-  
TIAN DISCIPLINE.

**U**PON all the glory shall be a defence.  
——That God intended to establish an excellent government, order, and discipline in the church, under the gospel dispensation, appears from divers passages of the prophets in the Old Testament, who saw into and wonderfully described the christian state; a few of which I shall instance. Isaiah xxxii. 1. “ Behold a king shall reign in righteousness, and princes shall rule in judgment.” Chap. xxxiii. 5, 6. “ The Lord is exalted: “ for he dwelleth on high, he hath filled “ Zion with judgment and righteousness; “ and wisdom and knowledge shall be the “ stability of thy times, and strength of “ salvation.” Chap. xxviii. 5, 6. “ In that “ day shall the Lord of hosts be for a crown “ of

“ of glory, and for a diadem of beauty  
 “ unto the residue of his people: and for a  
 “ spirit of judgment to him that sitteth in  
 “ judgment, and for strength to them that  
 “ turn the battle to the gate.” Our Lord  
 and Saviour Jesus Christ, Matt. xviii. 15,  
 16, 17, 18. clearly directs his followers how  
 to proceed in the exercise of discipline and  
 good order, both with respect to individuals,  
 and to the church; he assured them, that  
 whatsoever of this kind is done *under divine*  
*direction* upon earth, shall be ratified and  
 confirmed in heaven, Chap. xix. 28. he pro-  
 mises such who have followed him in the  
 regeneration, that they shall be exalted in  
 his kingdom, sitting upon thrones to judge  
 and govern his people. We find among the  
 eminent gifts of the spirit, Paul reckons  
*helps in government*, 1 Cor. xii. 28. In chap.  
 the 5th, he blames that church very highly  
 for their neglect of practising sound judg-  
 ment in the way of discipline, shewing them  
 the necessity of putting those guilty of cor-  
 rupt practices out of the community, lest  
 as a leaven they should affect the whole  
 lump. Verse 11, he points out how unsafe  
 it was for the Lord’s people to have any so-  
 ciety with the workers of iniquity. Verse  
 12 and 13, that it is the church’s duty to  
 judge those that are within, viz. her own  
 members, leaving the judging of those that  
 are without to God. In chap. the 6th, he  
 blames them as sharply for going to law one  
 with

with another before the unjust, shewing that it would have been better they had suffered themselves to have been defrauded, and that every matter of difference or controversy should be judged and determined by the church, in regard to its own members.

A religious society, gathered by God's power, who have received diversities of gifts and qualifications, are considered as a body properly tempered by their holy head (who is perfect in wisdom) that it may well exist by pure laws, rules, and comely orders, both within and without; for the maintaining whereof every member hath its proper office and station wherein it is to act, yet *only by the guidance of the Holy Head*, who is known ever to preside over his humble dependent people, a present help in the needful time, supplying all their wants, as they wait his time.

Pertinent to this is Eph. iv. 15, 16. “ But speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.”

The apostle, in 1 Cor. xii. with great strength of reason and perspicuity, sheweth the diversities of gifts, differences of administrations and operations, all by the same spirit,

spirit, who worketh in all as he will; that notwithstanding this variety, all, and of all sorts, are baptized into one body, and made to drink into one spirit; he says, verse 14. "For the body is not one member, but many;" and sheweth they are all useful to and dependent upon one another, therefore none have a right to apprehend such a self-sufficiency, as to be independent of other members; nay, that those members of the body, which seem to be more feeble, are useful. The near union, harmony, and sympathy of this glorious body, is set forth in verse 26. "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

For brevity's sake, I forbear at present making more quotations on this subject. These are sufficient to demonstrate fully the strong obligation all baptized members are under, rightly to understand their places in the body, and to come up in a faithful discharge of their duty therein, as in the sight of God, to whom they must be accountable. And it likewise appears that every member, entered as such by his or her voluntary consent, is strictly bound to keep and maintain the established rules of that body; the breach of which not only renders him or her guilty in God's sight, but also accountable to the body. It also behoves this body, immediately upon the transgression of its rules  
and

and orders, to exert itself in dealing with transgressors, and to administer sound judgment, in order to restore them; or, on failure of success in that, to disown or refuse to have unity with such, and to let the world know they are not of their body; that the reputation thereof may be preserved amongst those which are without, as well as for its own peace and safety within; seeing by a neglect hereof, others may be infected by the corrupt member, and his evil may spread in the body like a leprosy; but that which is the most affecting, the Lord may be provoked to withdraw from that body which neglects the exercise of true judgment against evil; as in the case of Achan, Joshua vii. and also that of the tribe of Benjamin, Judges xix and xx.

It is too obvious to be denied, that the professors of christianity, by losing the power and life of religion, lost the true spirit of discipline and good order in their churches. Instead of which, they have substituted rules, orders, and canons, &c. of their own invention, principally calculated to support that power by which the clergy (so called) got their wealth, and by which they have procured them to be enforced where they judged necessary by human law. The present state of church government appears to be truly deplorable, amongst most of the divided parts of christian professors that I know of; consequently they are in a very  
corrupted

corrupted state, greatly lacking that judgment and righteousness which was to fill Sion, and the wisdom and knowledge which was predicted would be the stability of her times.

Cave and King, in their primitive christianity, clearly shew, from the writings of many of the ancients, particularly for the first three hundred years after Christ, that much care and zeal were maintained to preserve the church clean and pure by a wholesome discipline.

King shews, that not only the teachers, but the whole church were concerned and active in dealing with, receiving satisfaction from, or finally censuring people in common; and also that no teachers were set over them, but only such as the whole church unanimously agreed to receive; and that the common people, generally called laity, were equally concerned with others in deposing and censuring ministers, when they ceased to have unity with them, page 22 to 25, and page 112, 116. He and Cave, from Tertullian, both shew, that the manner of the primitives in giving judgment on such accounts was very weighty and solemn. "As amongst those that are sure that God beholds what they do (says Tertullian) this is one of the highest preludiums and forerunners of the judgment to come, when the delinquent is banished from the communion," &c. p. 120.

Athenagoras

Athenagoras told the emperors, that no christian could be a bad man, unless he was an hypocrite; and Tertullian openly declares, that when men depart from the discipline of the gospel, they so far cease amongst us to be accounted christians. Cave, page 95.

When at any time invited to public solemnities, as marriages and the like, the prudence of the church thought fit to lay restraints upon them, and to forbid them light and ludicrous actions, as leaping and dancing; but that they should dine and sup gravely and modestly, as becomes christians; for which he quotes a council of Laodicea, 2d part, p. 73.

They took notice of all offences against the christian law, any vice or immorality that was either public in itself, or made known and made good to the church. For (says Cave) the holy and good christians of those times were infinitely careful to keep the honour of their religion unspotted, to stifle every sin in its birth, and by bringing offenders to public shame and penalty, to keep them from propagating the malignant influence of a bad example. For this reason they watched over one another, told them privately of their faults and failures, and when that would not do, brought them before the cognizance of the church. It is needless (says he) to reckon up particular crimes, when none were spared. Cave 3d  
N part;

part, p. 406. Agreeable to the nature and constitution of the church, which as it transacts only in spiritual matters, so it could inflict no other than spiritual censures and chastisements, p. 408. The common and standing penalty they made use of was excommunication, or suspension from communion with the church; the cutting off and casting out an offending person, an infected member; till by repentance and wholesome discipline he was cured and restored; and then he was re-admitted into church society, p. 410.

Cave relates, upon the authority of Julius Cæsar, that this manner of discipline was commonly practised amongst the ancient Druids, who, when any of the people became irregular and disorderly, they presently suspended them from their sacrifices; and those thus suspended were accounted in the number of the most impious and execrable persons: all men stood off from them, shunned their company and converse as an infection and plague, p. 411.

Penitents, before they were received into unity, made open confession of their faults; this being accounted the very spring of repentance, and without which they concluded it could not be real. “ Out of confession  
 “ (says Tertullian) is born repentance, and  
 “ by repentance God is pacified;” and therefore without this neither riches nor honour would procure any admission into the church



church: a remarkable instance whereof was in the emperor Theodosius the Great, who, for his bloody and barbarous slaughter of the Theſſalonians, was by Ambroſe biſhop of Milan ſuſpended, brought to public confeſſion, and forced to undergo a ſevere courſe of penance for eight months together; at length, after he had paſſed through abundance of ſorrow, with tears and great lamentation for his ſin, he was admitted into fellowſhip again, p. 418, 419. So wiſely (ſays Cave) did the prudence and piety of thoſe times deal with offenders, neither letting the reins ſo looſe, as to patronize preſumption, or encourage any to ſin; nor yet holding them ſo ſtrait, as to drive men into deſpair, p. 429.

Very forward and active have profeſſors been, and ſtill are, in heaping up offerings, by performing what they call religious duties, whiſt practical virtue has been ſhamefully neglected. Multitudes profeſſing faith in Chriſt, and accounted members of his church, are ſuffered to remain without controul or rebuke in various ſins and pollutions, to the great ſcandal of the chriſtian name; ſo that it may be ſaid iniquity runs down amongſt them like a mighty ſtream or torrent, carrying all in a manner before it. What painful apprehenſions muſt fill the minds of thoughtful parents reſpecting their offspring, when, morally ſpeaking, no other can be expected than that they will be carried

carried away thereby to everlasting destruction! Oh! that it were rightly considered by all christian professors, that obedience is better than sacrifices or offerings, and to hearken unto the voice of God, in putting away the evil of their doings from before his eyes, is better than the fat of rams. To what purpose is the multitude of their sacrifices or offerings, whilst the most weighty matters of the law of God are neglected? viz. judgment, mercy, and faith; even that faith which is productive of good works. Let them carefully ponder in their hearts what the Lord by his prophet hath declared, Amos v. 21, 22, 23, 24. “ I hate, I despise  
“ your feast-days, and I will not smell in  
“ your solemn assemblies. Tho’ ye offer  
“ me burnt-offerings, and your meat-offer-  
“ ings, I will not accept them: neither will  
“ I regard the peace-offerings of your fat  
“ beasts. Take thou away from me the  
“ noise of thy songs, for I will not hear the  
“ melody of thy viols. But let judgment  
“ run down as waters, and righteousness as  
“ a mighty stream.” Man is apt to begin at the wrong end, or where he should finish; presuming to perform worship and service to his Maker before he is in a fit condition to be accepted; as a Being of infinite purity will not so much as look towards him in that sense, whilst he hath any fellowship with the unfruitful works of darkness, either in himself or others. For the Lord will  
be

be sanctified in all them that come nigh him. He is of purer eyes than to behold iniquity with any assent or approbation. The contrary of which would be implied, if man was suffered to present his offerings whilst in a defiled state. The same that I have here said concerning the acceptance or non-acceptance of individuals, is true, and will hold good, in regard to churches, and countries or nations. Oh, then! how greatly it behoves all who would stand approved in God's sight, to exert their utmost care and diligence in judging, condemning, and suppressing evil of all kinds, first in themselves, and then in every branch of the community, as far as lies in their power.

I shall now proceed to shew, that when the Lord was pleased to restore christianity in its primitive purity and power, which was in the last century, church-government, good order, and wholesome discipline was also restored amongst an humble, self-denying people, who were, as God's people in all ages have been, much despised, reviled, and persecuted. Yet, through all the heathenish rage of their adversaries, the rising up of the rulers of the earth against them, and the people imagining vain things concerning them, their bands were not broken, nor their cords cast away. They saw holiness was the Lord's delight, and promoted it with all diligence amongst mankind in general, but more especially amongst themselves.

selves. The Lord, who at first raised chosen instruments, and sent them forth into the world, which was as a briery thorny wilderness, wonderfully blessed their ardent labours with increase, so that in a few years a large number of churches were planted (even amidst all the rage and fury before-mentioned) and quietly settled and established under the teachings of his spirit in their hearts. Hereby they grew up in wisdom and stature, and in process of time clearly saw, in the divine light, that they must form themselves into an orderly body, to be governed under such regulations as would put them in the best capacity, as a religious society, of glorifying God, and being the most useful to one another, as members of the same body; and that also, by being embodied and disciplined as an army with banners, they might make a firm stand against every appearance of evil, with their united strength, under the Captain of their salvation.

Divine wisdom was wonderfully with those worthies first sent and engaged in this blessed work, directing their steps with true judgment, as well as opening the minds of a numerous people, of various growths, to receive the manner and form of government and order, which those of the clearest sight discovered, in the light of truth, to be best adapted to promote the glory of God, and the preservation of his church and people.

Yet

Yet there were some opposers (as in the primitive times) even of their own body or society; men of perverse spirits, who troubled the church for a time with litigious jangling, and corrupt disputations. But the Lord, who knows how to put a stop to the rage and cunning devices of the enemies of his church, brought a blast upon them, which hath exposed the names of the leaders, and will continue to expose them through ages and generations to come. Thus the faithful were enabled to carry on this great work, designed for the defence and preservation of God's people, in defiance of all those Sanballats, Tobiahs, and Geshems, which were permitted to rise up against them and their godly undertaking.

Great wisdom may be discerned by those eyes only which the Lord hath opened, in his thus ranking and placing his people, that they might stand in such a situation as to be really true help-mates in Christ Jesus our Lord and holy head; the strong bearing and helping the infirmities of the weak, supporting one another in that which is good, judging down all of a contrary nature to it, in every rank and station; none daring to be above admonition, but rather esteeming it a mark of love and sincere regard, that others extend care over them; agreeable to 1 Theff. v. 12, 13, 14. “ And we beseech you, brethren, to know them which labour among you, and are over you in  
“ the

“ the Lord, and admonish you; and to  
 “ esteem them very highly in love for their  
 “ work’s sake: and be at peace among your-  
 “ selves. Now we exhort you, brethren,  
 “ warn them that are unruly, comfort the  
 “ feeble-minded, support the weak, be pa-  
 “ tient toward all men.”

What an inexpressible favour it is to be even one of the least members of this body, or branch of the heavenly Father’s family, where so great help and edification may be received from those of greater growth and maturity than themselves. On the other hand, what high satisfaction it affords the fathers and mothers in Israel, to see the children and weaklings of the flock of teachable dispositions, and carefully endeavouring to walk according to the truth. Some are made of God as favours upon mount Sion, and as watchmen upon her walls, anointed and appointed by the Holy Ghost, to watch over the flock of Christ, as those that must give an account, whose excellent services may justly entitle them to the application of that copious elegant language, wherewith Job sets forth what he had done in the time of his prosperity, Job xxix. 13, 14, 15, 16.  
 “ The blessing of him, that was ready to  
 “ perish came upon me; and I caused the  
 “ widow’s heart to sing for joy. I put on  
 “ righteousness, and it clothed me: my  
 “ judgment was as a robe and a diadem. I  
 “ was eyes to the blind, and feet was I to  
 “ the

“ the lame. I was a father to the poor:  
“ and the cause which I knew not I search-  
“ ed out.”

Elders ruling thus in the church are indeed worthy of double honour, whether they labour in the word and doctrine or not; being such as, agreeable to Peter’s advice, 1 Pet. v. 2, 3, 4. “ Feed the flock of God  
“ which is among you, taking the oversight  
“ thereof, not by constraint, but willingly;  
“ not for filthy lucre, but of a ready mind;  
“ neither as being lords over God’s heritage,  
“ but being ensamples to the flock. And  
“ when the chief shepherd shall appear, ye  
“ shall receive a crown of glory that fadeth  
“ not away.”

It is of the utmost consequence, that the members, who constitute the church of Christ, be thoroughly acquainted with the true spring of motion and action therein, lest any should presumptuously conceive or imagine, that seeing church government carries much the appearance of outward œconomy and civil proceedings, human abilities, natural and acquired, are sufficient to manage the same. If any fall into such a dangerous error, it must be for want of duly considering the nature of the work to be engaged in; it being no other than what appertains to the spiritual kingdom of Christ, and the promotion thereof on earth: which kingdom man by nature cannot see nor understand,

derstand.\* And it is written, “ the world “ by wisdom knew not God.†” Therefore they cannot know his kingdom, nor how to act properly therein, under the Supreme Head, whom they know not.

To be capable of acting rightly in the discipline of the church, man must be born of the spirit, or from above, and receive a qualification from the Holy Ghost for that work. Such are the only qualified persons for maintaining good order in the churches, whether young, old, or middle-aged, male or female, and should be regarded as those who are set over others in the Lord. These are seen and esteemed highly in love for their work's sake, by the discerning in the church, tho' they may be of a low degree; yet, being alive in the truth, they can favour the things that be of God, conveyed to them through these favoured instruments; and also reject the things which be of men, when intruded into God's work; because the innocent life raised up in them is burdened and grieved therewith.

Nothing can more afflict the souls of such, than the darkening counsel by a multitude of words without knowledge. We may see none were properly qualified to judge and govern outward Israel, unless gifted of God for that purpose. We find they were to have God for their king; and those whom he raised up by his immediate power, to be  
their

\* Matt. iii. 3.

† 1 Cor. i. 21.



their judges under him, (herein a perfect pattern of the christian church) until they impiously rejected a government, than which none could be attended with more ease, security, and comfort, that they might be like other nations, that is, to be more left to their own power and policy, and to be less dependent upon God. Whilst they looked to the Lord for judgment, aid, and protection, see how wonderfully he provided for them, Moses, Aaron, and Miriam in Egypt, through the Red Sea, and in the wilderness. To the help of whom the Lord also raised a large number of inferior judges, upon whom he put his spirit, as an essential qualification.\*

It would be needless to be very particular, in shewing how the Lord was pleased to raise many, and to put his spirit upon them, under the blessed influence and strength whereof they wrought wonders for the reformation, deliverance, and protection of his people: as Joshua, Othniel, Deborah, and Barak, Gideon, Jephthah, Samuel, David, Solomon, Nehemiah, &c. and when the people perceived the spirit of God was upon them, they joined such with alacrity in God's work, out of faithful subjection to that of God in and upon them, and not to them as men.

Very remarkable is the humility and honest upright petition of Solomon, which doth amply discover the state of mind such must

\* Numb. xi. 25, 26.

must be brought into, who are favoured with suitable ability to judge and govern in the church of Christ. “ In Gibeon the  
 “ Lord appeared to Solomon in a dream by  
 “ night: and God said, Ask what I shall  
 “ give thee. He said, O Lord my God,  
 “ thou hast made thy servant king instead  
 “ of David my father: and I am but a lit-  
 “ tle child; I know not how to go out or  
 “ come in. Give therefore thy servant an  
 “ understanding heart to judge thy people,  
 “ that I may discern between good and bad:  
 “ for who is able to judge this thy so great  
 “ a people?\*

Pertinent hereunto is the ardent concern raised in Nehemiah's mind for the welfare of God's people and city; the deep anguish of his soul (though in the midst of worldly affluence;) his earnest and humble prayer to God; the manner of addressing king Artaxerxes upon that mournful occasion concerning the desolate state of Jerusalem, and his whole proceeding in that godly undertaking of raising the walls of that city, &c. Much might be wrote to shew the great analogy hereof with the maintaining of the hedge, or wall of discipline and good order in the christian church, as a defence from dangerous enemies; but I hope, as the light of truth has mercifully arisen, and people's minds are considerably illuminated thereby, there is not so much necessity (especially  
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\* 1 Kings iii. 5, 7, 9.

amongst us) to convince them in general what is truth in these respects, as to remind them of their duty, that practice may keep pace with knowledge; for which end short hints may in a good degree answer.

I might also draw much more from the precious doctrine and experience of God's people, recorded in holy writ, concurring to establish the truth of what I have advanced concerning the outward order, government, and beautiful discipline of the church, which is the kingdom of Christ, wherein the sanctified of God are as subordinate kings and priests; which is thus expressed, Dan. vii. 21, 22. "I beheld, and the same horn  
"made war with the saints," (viz. the power of antichrist in the form of a church, with orders and rules) "and prevailed  
"against them, until the ancient of days  
"came, and judgment was given to the  
"saints of the Most High, and the time  
"came that the saints possessed the kingdom."  
Paul calls this dominion the saints are to possess, Eph. iii. 10. "Principalities  
"and powers in heavenly places." Oh! long hath this wicked horn had the rule and government where the saints should! so that there hath been little or nothing of the nature of that excellent government which is found in the kingdom of Christ. There hath been no true vision from the prophets, the law hath perished from the priests, and counsel from the ancients, Ezek. vii. 26. and  
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the glorious kingdom of the Messiah has for many ages been as it were banished from the earth, or at least hid from mankind in general, as in a wilderness, whereinto the true church fled, Rev. xii. 6. But the Lord hath been pleased in a good degree to restore again the excellent order of his house amongst a despised people; concerning whom I shall now endeavour to give some account, by way of short hints, of what mine eyes have seen, mine ears heard, what I have tasted and handled of the good word of life in their assemblies; more particularly as I am now upon that subject, those, according to their degrees of subordination (as the wisdom from above hath placed them) called meetings for discipline, or church order and government: which meetings I have attended with diligence, as I thought it my indispensable duty, for about thirty years of my time: near the first ten whereof I was for the most part an highly pleased and comforted spectator of the sweet harmony and comely order of God's house, the love, sympathy, and care extended in each branch thereof one towards another; in silent seeking the assistance of the Holy Head, that the body might edify itself in love, and the King of saints be known to rule all that was within us. For when we become members of Christ's body, we cease to consider ourselves as individuals only, but also as members deeply interested in the welfare of the body. Here

is an united labour and travail, being all in one common interest.

I have often beheld the awful Majesty of the divine power amongst these people, and could say in humble admiration, at least in my heart, “Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel, in the midst of thee!\*

There has been no lack of any good thing in the camp of God. The glorious Lord hath been indeed as places of broad rivers and streams, where can go no galley with oars, neither shall gallant ship pass thereby. For the Lord was our judge, the Lord was our lawgiver, the Lord was our king, Isa. xxxiii. 21, 22. and therefore all the splendid art and invention of man in religion, was to be wholly laid aside, as Saul’s armour was by David, being concerned to go as he did, in the name (viz. the power and dread) of the Most High. When I did thus stand still, looking upon Sion, viewing her beauty and excellency, I have seen great things done by mean instruments going forth against their enemies in the name of the Lord only; which hath caused my soul to be knit unto them, and I loved them as mine own soul. This sight and sense of things made me exceeding awful in my mind, afraid to speak and act, unless I found a well-grounded assurance that the Lord required it of me; by feeling the weight of his divine power upon my

\*Isaiah xii. 6.

my spirit, opening my understanding, and guiding my judgment, that I might clearly know what, when, and how to speak in the awful presence of God, and before the princes of his people, whose words I observed, were as goads, and as nails fastened by the master of our assemblies, which are given from one shepherd.

Very pertinent to what I am now upon is Eccles. v. 1, 2, 3. and what indeed ought to take deep impression on all those concerned, viz, “ Keep thy foot when thou goest to the  
 “ house of God, and be more ready to  
 “ hear than to give the sacrifice of fools:  
 “ for they consider not that they do evil.  
 “ Be not rash with thy mouth, and let not  
 “ thine heart be hasty to utter any thing  
 “ before God: for God is in heaven, and  
 “ thou art upon earth, therefore let thy  
 “ words be few. For a dream cometh  
 “ through a multitude of business, and a  
 “ fool’s voice is known by multitude of  
 “ words.” It is plain from what is before noted, and much more in holy writ, that all the power and wisdom of man, till it be subjected, sanctified, and properly influenced by a supernatural principle, is wholly excluded from and shut out of the church of God. Although those abilities are adequate to, and sufficient for, the things of a man, viz. the concerns of this life; (for, as saith our Lord, the children of this world are wiser in their generation than the children  
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of light; yet the things of God no man can know, consequently cannot rightly act in them, but by his spirit. This also in part appears from what Elihu saith, Job xxxii. 7, 8, 9. “ I said, days should speak, and  
“ multitude of years should teach wisdom.  
“ But there is a spirit in man: and the in-  
“ spiration of the Almighty giveth them  
“ understanding. Great men are not al-  
“ ways wise: neither do the aged under-  
“ stand judgment.”

Very great hath been, and still is, the loss of man, for want of deeply understanding this important point. Giving a latitude to human abilities in religion, and the concerns thereof, hath opened the door wide for antichrist to become almost an universal monarch. It is that by which he hath got great footing amongst all the divisions of christian professors; ours in a sorrowful manner with respect to individuals, as well as others; yet a living body are preserved. These, through the divine blessing, prevent his taking possession of the church, as he has done of others. The eyes and cry of these are to the Lord, whom they know to be their sufficiency; and that unless he ordain salvation as walls and bulwarks to keep our city, in vain are all human endeavours.

When I have considered the low, indifferent, languid state of those under our name in many places, both in this and other nations, chiefly occasioned by an inordinate

love of the world, and the things thereof, my soul hath been deeply humbled in awful prostration before him; when I have beheld his wonderful condescension, in still shining forth upon us, as from between the cherubims of his glory, waiting to be gracious, by turning again the captivity of many of his Israel, and seeking to rebuild her waste places, and thereby to revive her ancient beauty. He is pleased to continue unto us some judges as at the first, and counsellors as at the beginning, *tho' but few in number* when compared to the bulk. May the great Lord of the harvest raise many more faithful labourers, and send them into his harvest, even such as are described by the evangelical prophet Isaiah! “The sinners in Zion  
 “are afraid, fearfulness hath surpris’d the  
 “hypocrites: who among us shall dwell  
 “with the devouring fire? who amongst us  
 “shall dwell with everlasting burnings? He  
 “that walketh righteously, and speaketh  
 “uprightly, he that despiseth the gain of  
 “oppressions, that shaketh his hands from  
 “holding of bribes, that stoppeth his ears  
 “from hearing of blood, and shutteth his  
 “eyes from seeing evil: he shall dwell on  
 “high: his place of defence shall be the  
 “munitions of rocks, bread shall be given  
 “him, his waters shall be sure.\*”

Oh! how sorrowful it is, in this and other actions, for the Lord’s messengers to view the



the great prevalence of unfaithfulness in large numbers, in most branches of our christian testimony! much whereof hath been greatly owing to the laxness of discipline. Those who should have been, above all other considerations, waiting for fresh and renewed ability from God to build his house, have been most of all endeavouring to build themselves and posterity uncertain houses in earthly inheritances; living at ease in their ceiled houses, whilst the ark of the testimony of God hath been exposed.

Dreadful will the account be such will have to render, who have hid their Lord's money in the earth, having wrapped it in a napkin, viz. a decent form of religion. The Lord hath opened eyes that see them through their fig-leaf covering in most or all the ranks of his people; though it is much to be feared they have closed their own eyes, except towards the world. In that they may be clear sighted, it being their kingdom. Some of these may presume from their long profession, wherein perhaps they have taken care (as far as appears to man's eye) to preserve a reputation free from spots or blemishes; and they also having a pretty large stock of wealth, in the getting whereof they may have not only dried up the tenderness of religion in themselves, but also have laid a foundation for the ruin of their children, or those that succeed them in their possessions; notwithstanding which, some such may take upon  
themselves

them to be active members in the meetings where they belong. Very lamentable indeed are the states of meetings, managed by such un sanctified spirits. The king of Sion is banished from their councils; and the precious sons and daughters thereof are but as suffering witnesses for God, clothed as in sackcloth; and the seed of God, which should have dominion in all our meetings, is depressed. I sincerely wish there were no cause for these close remarks; a caution of this kind may be necessary. This spirit getting in amongst us, in any part of the body or society, cannot fail of laying waste; therefore let all consider what spirit rules in them. Where such a spirit prevails, it is not the wise woman building the house, but the foolish woman pulling it down with her own hand.

It is a mournful truth, that among the many thousands of Israel, there are but few, in comparison, who really stand quite upright, as pillars in God's house; who cannot be at all warped by fear, interest, favour, or affection, but look beyond all singly at truth and righteousness. Oh! what mean cringing, stooping, and temporizing, is to be found in some! It is my son, daughter, near relation, or friend, that I am loth to offend, lest I should suffer in my interest or reputation, or shall gain his or her ill will. This spirit will never dwell on high, but must have its portion amongst the fearful  
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and the unbelieving; and unless such repent, they will be ranked with those that deny Christ before men. They may read their portion, Luke xii. 9. True zeal and sound judgment is often rejected by this sort, whether it comes from individuals, or meetings; nay even by some, when it is the mature result of the largest body under the direction of the best wisdom, if they do not find it agree with their un sanctified understandings; which would be strange if it should, as it comes from the spirit of truth.

It may be further observed, that those whose principal view is only maintaining the form or outward character in religion, feel very little or no pain on account of the disorderly practices of their fellow-members, and therefore they can easily daub with untempered mortar, and smooth all over, crying peace, before judgment has laid hold of the transgressing part; and all this done under the specious pretence of charity and christian tenderness. Yet when any in godly zeal are constrained to shew the pernicious consequence of healing the wounds of the daughter of Sion deceitfully, some such soon discover they are too much strangers to true charity, by their opposition to sound judgment, and those exercised therein, that the wounds might be searched to the bottom. Here something of a persecuting spirit appears, and the bitter leaven of the Pharisee is discovered, striking at the life of religion.

But,

But, agreeable to the usual craft of anti-christ, they must call a godly concern and labour by a contrary name, or they could not smite at it with any colour of reason. Such honest labourers have sometimes been represented as enthusiasts, too hot in their zeal, disturbers of the church's peace, &c. When there is a peace in the church with wrong things, it is much better broke than kept. I take it that it was in this sense our Lord said: "I came not to send peace on earth, but a sword.\*" It was a woeful peace to Israel, when they became so reconciled to the inhabitants of the land, as to suffer them to dwell therein, contrary to the express command of God!

When the upright in heart cannot for Sion's sake hold their peace, their spirits being truly enlightened to search Jerusalem, it is very dangerous for any to obstruct, oppose, or even to discourage them in such a godly undertaking. The voice of their Almighty Helper is, "Touch not mine anointed;" for he will certainly vindicate his own cause in their hands, and will recompence any injury done to it, or them, as if done to himself; so that all had need to know well what they do, and what spirit bears rule within them.

Some I have observed very blind, fruitless, and unskilful, who are not quite upon the same bottom as those above-mentioned, but  
who

\* Matt. x. 34.

who differ from them in the cause of their unfruitful situation, which arises chiefly from a gross deception in themselves, and for want of abiding in that wherein they could try the spirit that presents things to their minds. These have been moved and kindled by a false fire, and a zeal not duly tempered with that knowledge which comes from God. This proves a sore wounding to the cause of truth, where it hath prevailed; very hard to judge down, because it is commonly very wise and right in its own eyes. In concluding this head, I am free to express an ardent prayer, which hath filled mine heart at times for a considerable number of years, that the Lord may be graciously pleased greatly to increase the number of those amongst us, who are made willing to leave all, and to follow the gentle leadings of his spirit, whithersoever he is pleased to lead them; who prefer the welfare, peace, and prosperity of the city of God to their chiefest joy; that truth and righteousness may be so exalted in every part of the body, as to make all the sinners in Sion afraid indeed: for they cannot stand in judgment when the Lord arises in majesty among his saints, nor in the congregations of the righteous; that so for very shame there might be a casting their idols of silver, and their idols of gold, to the moles and to the bats. Isa. ii. 20.

The substance of what is before signified, is doubtless, and hath been, the fervent travail

vail of many brethren and sisters, who are deeply affected with the present lethargy which prevails, yet are in the midst thereof comforted in observing great reviving of a concern, in most places, for stirring up and provoking one another to love and to good works; particularly in promoting discipline: which if it prospers (as I believe it will) truth and righteousness will prevail thereby, and Sion will enlarge her borders, her cords will be lengthened, and her stakes strengthened, and she will yet break forth on the right hand and on the left; her seed will inherit places which are now desolate. Therefore let the true travellers for her prosperity be encouraged; for I believe some of them will come to see the fruits of their painful travail, and be satisfied. May all such keep their habitations in a feeling sense of the Holy Head, whether in suffering or rejoicing, prosperity or adversity! For, as saith the apostle, "If we suffer with Christ, we shall reign with him, or be glorified together."

F I N I S.

